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The
CHRISTIAN CENTURY

Published Weekly

False Alternatives in Education
By Buell G. Gallagher

Protestantism, Thou Ailest Here, and Here!
By Charles Clayton Morrison

Birth Pangs of Indian Freedom
The Case for the Miners
Editorials

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In This Issue

BUELL G. GALLAGHER

is professor of Christian ethics at Pacific School of Religion, Berkeley, Calif., and was formerly president of Talladega College, Talladega, Ala. This is the second time Dr. Gallagher has entered the lists in these pages over the nature of the educational process and the methods and goals of Christian education. His former article, "Mr. Hutchins and Mr. Dewey," which appeared in the issue of Jan. 24, 1945, stirred up an unusual amount of discussion. It is safe to predict that his article in this issue will not pass without challenge.

CLINTON D. WINANT

is on the staff of the United States Maritime Commission, and writes on economic and industrial questions for many periodicals. His proposal for division of the United States into a group of economic regions is a parallel to his conception of an industrial league of nations made up of regional economic blocs. This he described in an article in The Christian Century for Jan. 10, 1945. Mr. Winant is a member of a famous family, one brother having just retired as ambassador to Great Britain and another heading a division in the state department.

CHARLES CLAYTON MORRISON

is the editor of The Christian Century.

Notice

If this copy reaches you late, this is caused by the inability of Chicago publishing plants to catch up with the accumulation of work left by the recent curtailment of operations forced by the coal shortage. We expect to regain our regular publishing schedule within another week.

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CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
HAROLD E. FEY, *Associate Editor*
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May 22, 1946

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Calendar of Coming Events

May 19-25. Church Conference of Social Work, Buffalo.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 23. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
May 23. Presbyterian Church, U.S.A., General Assembly, Atlantic City, N. J.
May 23. Reformed Church in America, Buck Hill Falls, Pa.
May 26. Rural Life Sunday.
May 26. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
May 29. United Presbyterian General Assembly, Tarkio, Mo.
June 1-8. A.F.S.C. Institute of International Relations, Drake University, Des Moines.
June 2. Diamond Jubilee Celebration, Elmhurst College, Elmhurst, Ill.
June 3-8. Methodist Student Leadership Training Conference, Lake Junaluska, N. C.; Norman, Okla.
June 3-8. A.F.S.C. Institute of International Relations, Austin, Tex.
June 5-14. A.F.S.C. Institute of International Relations, Friends University, Wichita, Kan.
June 6-Sept. 6. Seminar on Church Work in Industrial Communities, Detroit.
June 7-9. Congress of Racial Equality Convention, Cleveland.
June 10-13. Methodist Student Leadership Training Conference, Leesburg, Ind.
June 10-19. Methodist Youth Caravan Training Centers, Lake Junaluska, N. C.; Abilene, Tex.
June 11-16. Lutheran Augustana Synod Annual Convention, Duluth, Minn.
June 11-18. Norwegian Lutheran Church of America Convention, Minneapolis.
June 12-14. Finnish Suomi Lutheran Convention, Hancock, Mich.
June 12-16. Lutheran Free Church Convention, Fargo, N. D.
June 12-16. Church of the Brethren Annual Conference, Wenatchee, Wash.
June 12-22. A.F.S.C. Institute of International Relations, Reed College, Portland, Ore.
June 13-15. Lutheran Regional Welfare Conference, Fort Wayne, Ind.
June 15-20. Association of Northern Baptist Educational Institutions, Greenlake, Wis.
June 15-22. Westminster Fellowship Caravan Training Regional Conference, Portland, Ore.
June 15-22. Westminster Fellowship Work Conference, Labor Temple, New York City.
June 16-25. A.F.S.C. Institute of International Relations, Helen Bush School, Seattle.
June 17-20. Northern Baptist Convention University Pastors' Conference; National Council Baptist Youth Fellowship, Greenlake, Wis.
June 17-22. Association of Federal Council Secretaries, Lake Geneva, Wis.
June 17-22. A.F.S.C. Institute of International Relations, Woman's College, Greensboro, N. C.
June 17-Aug. 9. Augustana College Summer School of Swedish, Rock Island, Ill.
June 18-23. Golden Jubilee Convention, United Evangelical Lutheran Church, Blair, Neb.
June 18-23. Danish Lutheran Church Convention, Des Moines.
June 18-24. New Jerusalem Church (Swedenborgian) Annual General Convention, Kitchener, Ont.
June 19-23. Rock River Annual Conference, Methodist Church, Aurora, Ill.
June 19-27. Presbyterian, U.S.A., Institute of Theology, Spokane, Wash.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

"TRAFFIC INCORRIGIBLES, morons and crazy people," declared President Truman to his highway safety conference, are responsible for the rising toll of life in accidents on the roads and streets of America. They constitute only a small minority, he said, but they kill more people than wars do, and they must be curbed. We are entirely in accord with the chief executive in his desire to stop the slaughter which goes on day after day in peacetime American traffic. For that reason, we cannot understand why he chose to ignore and omit the one killer who accounts for more injuries and fatalities than any of those he named. That killer is the drunken driver. Does the President share the special tenderness of the laws and the comparative leniency of the courts to this menace to life and property? If he does, it is high time to remind him that no safety campaign is worth the paper it is written on until it deals with this destroyer. Laws holding the manufacturer and the seller of liquor responsible as accessories to crimes committed by consumers of liquor would help make this form of manslaughter less popular. Meanwhile, let the finger of blame for the killing be pointed where it belongs. "Nuts, morons and crazy people," yes. But at the head of them all stand the drunk and those who profit from his condition.

Why Did the President Forget the Drunks?

Vatican Active in Italian Politics

IF ANY DOUBT remained as to the active part which the Vatican is playing in Italian politics it must have been swept away by the speech which the pope delivered on Sunday, May 12. Speaking to 40,000 women and girls who packed St. Peter's, Pius XII urged them as a sacred duty to vote in the June election only for parties which are firmly pledged to "respect the rights of God and religion." This amounts to a papal exhortation not to vote for any of the parties of the left, of which the Communists and Socialists are the most important. Evidently the pope believes that the time has come for open intervention on the part of the Roman Church in the political struggle which is soon to decide Italy's form of government and party control. Much the same sort of open participation in politics by the pontifical church seems near at hand in many of the other countries of western Europe. It will be enlightening to see how Italians respond to the papal injunction when they go to the polls a week from next Sunday. Meanwhile, Myron C. Taylor has been welcomed back to the Vatican with unusual honors which show how keenly aware are the pontifical authorities of the importance of his mission. A curious item accompanied Mr. Taylor's return to Rome. On the morning he arrived the press announced that he had arranged for the shipment of 3,500,000 pounds of flour to Italy, where it will be distributed in areas threatened by famine. Why is this American relief being sent through the ambassador to the Vatican? Why not through UNRRA? Or, if there is some hidden reason why the international relief agency should not be used, why not through the United States embassy to Italy? Why through the Vatican? Could there be any political significance in a move to make the Italian peasants believe at this time that their most likely source of aid lies in the close connection of the American government with the papal headquarters?

Christians Caught in Korean Tangle

THE BREAKDOWN in negotiations between the United States and Russia for the establishment of a provisional government in Korea creates an extremely serious situation in the Far East. It is a situation capable of generating even more trouble than the tension over future control of Manchuria. But it also creates a problem of an extremely delicate and pressing sort for the Christian churches. For the Christians of northern Korea—the Soviet zone—apparently are caught squarely in the middle of the political tug of war between America and Russia. Negotiations between the two occupying powers broke down over the demand of the Russians that no Koreans who have expressed opposition to a trusteeship be allowed to have a part in the work of the commission setting up an

interim administration, or to hold any posts in such an administration. That meant, in effect, that only Koreans who accept the Soviet policy should be eligible, and the American delegation rejected it as a denial of free speech. At the same time, the Christians of north Korea, most of whom are Presbyterians, have sent a message to the Presbyterian Church, U. S. A., charging that the North Korea People's Interim Committee—the Russian-sponsored body in the Russian zone—is subjecting the churches to all sorts of intimidation and interference. Pastors and elders are being jailed; church meetings are being broken up by communist troops. A number of churches were destroyed during April. These Christians of northern Korea, most of them ultra-conservative in theological outlook, are the same Christians who defied all attempts by the Japanese to "coordinate" Korean churches into the religious program of the Greater East Asia Co-Prosperity sphere. Many of them went to prison and not a few died for that defiance. Now they are ready to undergo the same persecution at the hands of the communists for the sake of their faith. Here is a situation which the Christian churches of the world must watch closely. They have no desire to be drawn into any political embroglio over the government of Korea. But if the political struggle involves the infliction of suffering on a great host of faithful Christians, the ecumenical church cannot be silent.

The Return of a Traveler

AFTER a little more than a month in Europe, Walter Lippmann has returned to the United States. And Mr. Lippmann is scared. No other word will describe the mood which permeates all the columns he has written since he reached home soil. He believes that both Great Britain and Russia are getting ready for a Third World War, and that unless something is done speedily to end "this mad Anglo-Soviet contest," this country will soon be involved in another world conflict. "The most important conclusion I have to report," writes Mr. Lippmann, "is, I am sure, indisputable. It is that all European governments, all parties, and all leading men are acting as if there would be another world war. . . . As a result, there is not only no peace; the business of making peace has not even begun. . . . Every statesman in Europe has it in the back of his mind as his ultimate controlling assumption that he must act as if there were going to be a war between Britain and Russia, which will involve all the other nations." This is the reason, Mr. Lippmann argues, why England and Russia brushed off Mr. Byrnes' proposal of a 25-year treaty to keep Germany disarmed. Both want Germany as an ally in the coming war, and hence neither is interested in a permanently disarmed Germany. The solution, as Mr. Lippmann sees it, is to break Germany up into a loose federation of sovereign states, none of which would be able to throw much weight into the coming conflict. Under such a solution the French proposal for extraction of the Ruhr from a unified German economy seems to him the most elementary sense. It may be doubted whether Europe can be restored to anything approaching decent living conditions for most of its peoples with a pulverized Germany at its heart, but we do not wish at this time to debate that question. For the moment it is instructive to find this observer who has so often championed the idea that sound international policy should be based on spheres of influence and balances of power coming back from a look at what he discovers to be a return to those policies by England and Russia frightened to the depths of his soul.

Stopgap Draft Bill Passed

PRESIDENT TRUMAN is not the only American dissatisfied with the draft extension bill which he signed four hours before the draft law was to expire at midnight on May 14. In fact, it would be hard to find anyone who thinks well of this stopgap measure. Senators who voted for it vied with one another in denouncing it. The army wails that it is a draft without draftees. And opponents of peacetime conscription wanted to see that issue settled on its merits, rather than by passage of a law which is no settlement at all. However, the draft bill got caught in a legislative tangle caused by the long debate in the Senate on the British loan and the drive for action on a strike-curbing law. As a result, it was only by the narrowest of margins that any draft extension at all was voted, and this law that was voted, by merely extending the draft until July 1 and exempting all fathers and all 18- and 19-year-old boys from induction, leaves a situation in which it is acknowledged that very few more inductees will be forced into army service. One important thing this interim draft law will do. It will give Congress six weeks in which to prove whether a volunteer system for peacetime army recruiting is to have a fair chance. A volunteer, carefully selected, highly trained army is the only kind worth much in an atomic bomb, transoceanic rocket age. If pay and conditions are made attractive enough, we believe that all the volunteers required for that sort of army can be enlisted. Of course, a great many army officers won't like such a prospect, for it will require an entirely different treatment of the men than has obtained. But the country will be far better protected—if there is any such thing as military protection now—by such an army. Let Congress proceed immediately to raise army pay, require improvement in the treatment of army recruits and call for technical training for all army forces. By so doing, we believe, it can be demonstrated within six weeks that there is no good reason for again extending the un-American system of peacetime conscription when the July 1 deadline arrives.

Confessionals Seek to Continue German Church Purification

WITH THE ARRIVAL in this country of the full text of the declaration adopted by the fraternal council of the Confessional Church of Germany at its recent Darmstadt meeting, evidence accumulates as to the tremendous effort which is still going on within German Protestantism to rid the churches of all remaining nazi elements and ideas. The Confessional Church, as our readers are probably aware, is that portion of the Evangelical Church of

Germany led by Bishop Wurm, Pastor Niemöller and Pastor Hans Asmussen. It is by far the most vigorous and numerous part of the Evangelical Church. In its Darmstadt declaration this group said: "The church struggle, in the form which it has taken during the last twelve years, is drawing to a close. The Confessing Church realizes that it is being called to repentance. It is, therefore, prepared to share its work and life with all who take their stand on the basis of the confessions in which we believe, and who feel the same call to repent and to free themselves from the false teaching of the immediate past. This is the only way in which we can be a united church. The Confessing Church must therefore insist that clergy, elders and church officials who adopted the false doctrines submit themselves to an ecclesiastical investigation, in which the procedure and the decisions taken are in conformity with the spiritual nature of the church. . . . National Socialist philosophy has not yet been wiped out completely from the Evangelical Church or from Christendom. The Confessing Church stands for the complete purification of the Evangelical Church in Germany from National Socialist influences. Without prejudice to measures taken by the state, the Confessional Church regards this purification as the task of the church, which should be undertaken from the church's point of view and with the means at its disposal." Let American Military Government take notice!

Proposes Militarization Of Latin America

CONGRESS has hitherto kept under its control American participation in the military affairs of other countries. Military missions may not be dispatched to neighboring nations without the specific consent of the national legislature. Now Mr. Truman seeks blanket congressional approval for a grant of power to the President which would enable him to send military missions anywhere in this hemisphere. It would also authorize the President—which means of course our general staff—to standardize armaments by supplying American nations with equipment like our own, either "by sale or other method." The President pledges that if he is given this power he will not use it to encourage an armament race. He says that it is his intention to use this grant of power in accordance with the spirit and purpose of the United Nations and the Act of Chapultepec. All this has a plausible sound until it is set beside the realities of the administration's policy in Latin America. There we have for years followed a policy of building up the military strength of Brazil in opposition to that of Argentina. Does the President expect anybody to believe that under his new proposal both nations may look forward to equal treatment? Does he anticipate that the old order in Latin America, in which the military establishments of the nations are characteristically used primarily as an instrument of oppression by dictatorial rulers, will suddenly change? And what assurance does he give that this policy, if it receives the support of Congress, will not give rise within the United Nations to a hemisphere power bloc of exactly the kind which Secretary Byrnes is trying so hard at Paris to keep Russia from forming? We hope that Congress begins immediately to hear that the people of this country disapprove of this proposal, which would open the door wide to the militarization of this hemisphere.

Civil War Threatens In the Philippines

MANUEL A. ROXAS, the president-elect of the Philippines, is in this country seeking a loan to get his government, which is almost without revenue, under way on July 4 next. Then the long sought independence of the Philippine Republic will be formally declared. The new president, whose spotted record includes service both in the United States army and in the Japanese-sponsored puppet government, hopes by this method to stave off the civil war which is brewing in the populous plains of central Luzon. In this perennial trouble spot, some thousands of armed guerrillas confront each other. Armed clashes have already occurred, and others are in prospect. The president seeks so to strengthen his government that it can go in and disarm these forces. That may be a sanguinary proceeding. It is probably necessary if the authority of his regime is to be established. But it will be far less bloody if the people of this region are given some assurance that the government is prepared to deal with their fundamental grievances. For generations large landowners, including the Roman Catholic Church, have exploited the rice farmers of this area. Through their control of the land, by means of a usurious system of money-lending and by manipulation of the marketing of the main crop, they keep the people in a state of destitution. Now the people are armed. The landowners also have their guerrilla forces, which are little more than private armies. The Japanese exploited the unrest of central Luzon for their own purposes, as the communists did before them and are still doing. The region will remain a source of weakness to Philippine unity until fundamental reforms take place in the system of landownership, credit and marketing. A guarantee to undertake such reform should be the prerequisite to any loan extended to the Roxas government.

Britain Moves to Leave Egypt

WINSTON CHURCHILL'S attack on the decision of the Labor government to withdraw all military, naval and air forces from Egypt was to be expected. His passionate speech in Parliament was couched in the best style of the "roll and rumble" Churchillian oratory. "Things are built up with great labor and cast away with shame and folly," he cried. But the House of Commons could see neither shame nor folly in taking the British forces out of Egypt and making a new treaty with that country on the basis of "two equal nations having interests in common." Mr. Attlee's decision received an overwhelming vote of approval. The Labor government, it appears, is at last beginning to change Britain's empire policy. Elsewhere in these pages we comment on the effort it is making to settle the independence issue in India. Recently it has given independence to Transjordania and

agreed, in company with France, to withdraw its troops from Syria and Lebanon. It is not yet clear whether its decision to withdraw from Egypt will be accompanied by any demands for a *quid pro quo* in the form of additional bases around the mouth of the Suez canal. But in any event, Mr. Attlee's cabinet has evidently decided that the only way in which to hold together what has been the empire is on a basis of consent and mutuality of interest. The decision regarding Egypt is an important milestone in this shift of policy. Meanwhile, the action of the United States Senate in approving the proposed British loan serves to strengthen the position of the Attlee government.

The Case for the Miners

AT the eleventh hour, when industrial stagnation was on the point of paralyzing the entire country, a two-week truce has been arranged in the coal strike. During this truce the owners of the bituminous mines and John L. Lewis, president of the United Mine Workers, are expected to reach an agreement covering both welfare benefits and increased wages for the miners. If such an agreement is reached covering the bituminous fields, it is hoped that its principles may be extended to the anthracite fields, and that the work stoppage threatened when the anthracite contract expires on June 1 may thus be avoided.

In the general reaction from the tension which gripped the nation while factories were closing, railroads laying off trains and declining freight shipments, and city streets at night going back to the dimness of war dimout days, there is a noticeable tendency to treat the whole strike experience as a bad dream now safely dissipated. "Why bother about it any longer? It's over, isn't it? We have the green light to get back into full production, haven't we? Forget about the strike and let's get going!" Exhortations of that sort now represent a volatile public that, a week ago, was demanding that John L. Lewis be clapped into jail and the key lost.

But this coal strike will bear more thought, even if the truce passes into a permanent peace. ("Permanent," that is, in the sense that it will last until a new contract expires.) The near-hysteria which swept the country while it was in progress, the public indifference which brushed it off while it was in prospect and now brushes it off again as soon as the men have gone back to the pits—these are bad signs both now and for the future. If this strike is not to be followed by others, not only in coal, inflicting equal or even greater loss on the nation, it behooves all Americans to sit down and study what has happened in the mining industry during the last few weeks.

By this time it is likely that most Americans who are capable of any objectivity will agree that the raving which went on against President Truman and John L. Lewis was distinctly unhelpful. The demands that the President "do something," without any clear suggestions as to what he might do—unless to press for another piece of emergency legislation that would have little chance of working better than the lamentable Smith-Connally act jammed through Congress during the previous coal strike—simply underlined the increasing tendency of an irresponsible public to look to the White House to pass a miracle when any real trouble befalls the country. When the situation had reached a point where it was possible for the President to intervene effectively, he did so, and the truce resulted. But there is no reason to believe that if he had moved earlier, or with the sort of threats he was called on to employ, he would have achieved anything except to make matters worse.

Similarly, much of the denunciation of John L. Lewis now sounds more like an emotional escape than a serious attempt to deal with a national crisis. It is true that Mr. Lewis has concentrated practically all the power of the miners' union—except for a small dissident union in the southern Illinois fields—in his own hands. It is true that in the negotiations he could act as though there was no question but that any decision he might make would receive the approval of the union. But there is no reason to question this assumption on his part. If Mr. Lewis conducted the miners' side of the strike like a dictator, it was because the miners wanted their strike conducted in just that way. Newspaper protests against Mr. Lewis' dictatorialness merely convinced the miners that they had chosen the most effective way to carry on their fight.

Looking back on the strike, there are certain things which certainly should be taken into account. In the first place, it should be realized that this strike came after long warning, to which the public proved almost entirely indifferent, and in one of the most notoriously backward industries, from the point of view of labor policies, in the United States. Coal ownership and management has never been willing to give an inch to the miners until the concession was forced. That was true in the days of Theodore Roosevelt; it is still true. Contracts with the miners have never been renewed as a result of peaceful negotiation; they have always come as surrender terms at the end of long and bitter struggles. If the rest of the American public and industry did not want another such struggle to dislocate industrial recovery this year, the time to have said so effectively was weeks before April 1, when the bituminous contract expired.

Moreover, it is well to remember that the safety devices in mines which the union demanded, and the health and welfare funds which were the immediate cause of the breakdown in negotiations, are humanitarian factors that the United States bureau of mines has been calling for for years. In a few states, laws have compelled the installation of adequate safety devices and the establishment of benefit payments for deaths and injuries suffered in mining. But most mining states are still notoriously lax in this regard. And the mine owners have shown no readiness to provide any health or welfare benefits, or any accident safeguards which the law does not make mandatory. Mining has long been, and remains, the most hazardous of large industrial occupations. In Illinois, for example, in 1944 coal miners suffered one death for every 369 workers; in factories there was one death for every 14,701.

The royalty principle for the payment of health and welfare benefits, which Mr. Lewis demanded as a prerequisite for wage negotiations, is not an innovation in

American industry. It has obtained for a long time in the clothing industry, often called the country's most intelligently organized and conducted industry. It is in effect in the shipbuilding and music industries. In England, also, the coal mines pay royalties for welfare benefits. We hold unsound the principle of having these welfare funds administered solely by the union, but it should be noted that the funds of this sort which now exist in other American industries are administered in that way.

So far as the public knows, before Mr. Lewis broke off negotiations no effort was made to get him or the miners' union to agree to some form of benefit administration other than sole union control. President Truman indicates that an alternative form of administration to that proposed by Mr. Lewis is now to be explored, and that is as it should be. Nevertheless, the reason for the union demand for sole control is not far to seek. In the states where there are accident payment laws, the miners have become too familiar with the readiness of company doctors to testify to "contributory negligence" to have any faith left in methods of administering accident benefits which may be amenable to company influence. Yet it has still to be proved that they would not accept a three-party administration in which owners, unions and the public were represented.

Mr. Lewis has been charged with taking an unreasonable position in demanding settlement of the welfare question before opening negotiations on wages. Since the owners were reported to be ready to grant wage increases (the mystic figure of 18.5 cents an hour reached in other labor disputes was mentioned) why not get this matter settled, it was demanded, a new contract written, the miners back to mining, and then take up the welfare issue? The answer is again to be sought in the history of past strikes. Three years ago, when the owners and the miners had the prolonged tussle out of which came the Smith-Connally law, the union leader followed this suggested procedure. The result was that, after the wage contract had been settled and signed, the owners refused to give further consideration to a demand for welfare benefits. This year Mr. Lewis changed his tactics in an effort to make impossible longer evasion of an issue which comes so close home to the miner's sense of personal and family security.

How is such a basic industry as coal to be freed from the prospect of strikes every two or three years, with consequent disaster to the entire nation? One answer that is sure to be given is government ownership. Mr. Lewis will oppose that answer with as much vigor as will the mine owners, but it will be advanced in many liberal quarters. It will be pointed out that both England and France, confronted by much the same problem of a sick mining industry, have turned the mines over to the government. It will be argued that under public ownership strikes against the public interest would be impossible, the miners would have nothing to complain of concerning safety devices or accident benefits, and a notoriously inefficient and socially benighted management would be eliminated.

However, so heavy is the burden already placed upon the national economy by the proliferation of government agents and controls that we would regret to see the coal mines made another government bureau. Rather, we believe that the solution for the crisis in coal—and in all the nation's basic industries—lies in recognition of the new power labor holds by opening the way for labor to share in the responsibilities of management. In this way labor would be given a new sense of its responsibility to the total community. In this way the legitimate demands of labor for adequate wages, safety protection and accident benefits would gain recognition. In this way wage, hour and similar issues would be settled about the directors' table and not on the picket lines.

Would this require a major break with past industrial tradition in the United States? Of course it would. But these are days when traditions must be broken, when new roads must be opened. The way to peace in the coal fields and protection for the national welfare as a whole is, we are convinced, through making labor a full partner in the tasks and obligations of management.

Birth Pangs in India

THE BRITISH CABINET mission has now spent fifty days in India, and the sharp dilemmas raised by that country's demand for freedom appear as formidable as ever. A week-long conference at Simla, with British, Congress party and Moslem League participating, failed to soften the league's flat demand that Pakistan, a totally independent state for the 90,000,000 Moslems scattered throughout the country, be granted as a precondition to any further discussion of Indian independence. This demand is opposed by the All-India Congress, the majority party representing the Hindus, a considerable number of Moslems and other groups in the variegated population of this huge country. Under these circumstances, the British cabinet mission has no alternative but to prescribe the conditions under which an interim government shall be set up. This regime, in turn, will be confronted by the extraordinarily difficult task of drawing up a constitution and preparing the way for the birth of a nation.

Behind the intransigence of Mr. Jinnah, leader of the Moslem League, stand a number of factors which should never be forgotten. First is the one most often cited in support of the justice of the Moslem claim. It will forever be impossible, asserts Mr. Jinnah, for that scant fourth of the population who are Moslems to obtain justice at the hands of the Hindus, who constitute more than half the total population. Historic reasons, going back to the Moslem invasion and conquest of northern India, underlie this distrust. Ancient suspicions have been aggravated by decades of growing tension created by the British law which divided the religious communities into separate electorates. Tension is further heightened by the fact that most of the Moslems are poorer than the Hindus, who hold them in subjection to money-lenders. Moreover, the Hindus occupy the only areas which have begun to industrialize. And finally, the difficulties between Moslems and Hindus are exacerbated by the spirit of nationalism which

is sweeping the East and is producing a demand for self-determination on the part of minorities as well as majorities. Even the Dravidians of south India are riotously demanding "Dravidistan."

How far this fractionalism might go in the vast population of India it is impossible to guess. But it is overbalanced by a counter-factor of great power. A century of mutual experience with the British occupation of India has created a common bond among persons of all parties, faiths, classes and castes. That bond is the desire for an inclusive nationhood and freedom. This desire finds many expressions, but it is principally channeled through the All-India Congress party, whose president at this moment is a Moslem. The party recently revealed that its hold on the people had not been weakened by the three-year imprisonment of thousands of its leaders. New elections carried it into power in all but three of the eleven provinces of India. It not only won the provinces which were predominantly Hindu, as it was expected to do, but it triumphed by comfortable majorities in Assam and the Northwest Frontier Province, whose people are mostly Moslems. Only in the Punjab, Sind and Bengal did the Moslem League win enough seats in the provincial assemblies to form governments, and even these Moslem-dominated cabinets are coalitions which depend on an uneasy alliance with other minorities.

The Congress meets Jinnah's intransigence with a tender of compromise that goes far toward giving the Moslems and other minorities protection in their legitimate rights. It offers to the provinces autonomy in every possible field. It proposes that the central government shall be an Indian Union which would reserve for itself control of only foreign policy, defense, communications and customs. This Union would also have enough of a finance department to defray the cost of these four executive functions. Otherwise power of taxation would lie with the provinces. Sovereignty would rest in the constituent states, which would delegate power to the Union on specific terms for stated purposes. Jawaharlal Nehru, president-elect of the Congress, has repeatedly stated that the Congress will never attempt to compel a province to act against its will. He has even stated that a group of provinces might act in concert within the Union. It would be difficult to see how the Union could go further to meet the demand for Pakistan and retain any semblance of Indian unity.

Unity, however, is the one thing which Jinnah has repeatedly declared the Moslems will not accept or tolerate. He threatens open revolution if Pakistan is not granted *before* Britain formally declares India free and transfers power to the interim government, which will then proceed to work out the constitution if the proposal of the Congress is followed. H. N. Brailsford, who is now in India, states that he believes these "threats of civil war are only platform exaggerations which we need not take seriously." He holds that Jinnah's objective is to regain the position he once held as Britain's favored ally in India, and believes the Moslem leader may yet offer to accept dominion status for Pakistan, even though the remainder of India goes free.

No question of the many confronting the British cabinet mission will be more difficult to decide than how to deal with the Moslem League. The mission is committed by its assignment to prepare India for freedom. If in attempting to carry out its surpassingly difficult terms of reference it blunders in its judgment on this issue, it may easily precipitate India into civil war. On the other hand, if it fails to discover a formula by which it can measurably advance India toward early independence, it may touch off an explosion which will compound the terrors of revolution with those of civil strife. This on top of the famine which is rapidly spreading would constitute a catastrophe of proportions to stagger the imagination.

It is likely that before these words are read the cabinet mission will issue a statement indicating what its next step will be. The failure of the Simla negotiations to produce an agreement is regrettable, but it is not final or fatal. Its first effect will be to cause the All-India Congress and the cabinet mission to draw more closely together. That rapprochement may under the present circumstances represent a gain which will outweigh the temporary loss of Moslem cooperation. Coming with the resignation of the viceroy's executive council, it clears the way for five steps which may now be taken.

The first of these should be an announcement in London that the British government accepts the victory of the All-India Congress in the recent provincial elections as sufficient evidence that the Indian people desire their independence, and that it is now prepared to grant that freedom on a given date. Second, Britain should call upon the provincial governments, which now have elected ministries functioning in office, to choose their representation for an interim central government, to which the British crown is prepared to turn over authority when the time comes. Third, it should announce a schedule of withdrawal of the British armies in India, beginning at once. Fourth, it should call upon the Indian princes to draw up the terms on which they are prepared to take their place in a united India. Finally, it should outline a plan of economic relationships which would aid India to make the transition to self-sufficiency with the least possible shock to the British and the Indian economies.

Such steps would, we believe, do more to unite India, including the Moslems, than anything that has yet been done. For in spite of all that has been said, the biggest uncertainty in the Indian equation is still what Britain will do, when she will do it, and how.

Can You Tell a Poet?

EDITOR THE CHRISTIAN CENTURY:

SIR: Can you tell a poet when you see one? You certainly could have had you lived in the days of your grandfather. Had you seen Alfred Lord Tennyson you would have said, "Poet, undeniably poet!" Or Byron. Or Shelley. I indeed remember seeing Swinburne on his morning walk, and even if I had not known pictures of him I should have said, "Poet, without question." But today all that is changed—and I think much for the better.

It is better, that is to say, for a poet not to carry his sign about with him, in the shape of a beard or a loose collar or a hat unlike that of other men, as though he

ran a tavern of song! It is always profitable on such matters to consult Pascal. He is certainly clear upon the main distinction: No one guesses what poets are; when they come into society they talk like others; we do not observe in them one quality rather than another, save when they have to make use of it. But that we do remember. "It is therefore false praise to give a man when we say of him on his entry that he is a very clever poet; but it is a bad sign if such a man is not asked to give his judgment on some verses."

It is a mistake to believe that a "poet" is always and everywhere to bear about the memory of past hours of visitation from the Most High. Dick Swiveller in moments that seemed to demand it talked in verse. But it must be said of Tennyson that, however much he looked the part, he never felt bound to talk poetically; in fact he often practiced a healthy human growl. It meets the demands of the case if a poet is indistinguishable from any other gentleman. Being a poet is not and never should be a whole-time job.

That is also true of doctors, or of musicians, or of artists, or even of preachers. When they are busy upon their august duties they may make it plain in their garments who and what they are. But for the most part the leveling process which has now made it hard to distinguish a poet from a stockbroker or a doctor from a singer is I think to be approved.

When Welsh bards meet at their eisteddfod they quite rightly wear robes, so that reverend gentlemen who are known in their sober blacks appear in bardic splendor. But it would be unbecoming if they walked the streets of Cardiff arrayed as poets. When poetry is the thing, then they should be revealed as poets. At other times not.

I can scarcely remember any living poet who looks the part. Even their cast of face does not seem to demand poetry from them. So much the better. The career of more than one promising man has been ruined by the face attached to him. He looked into the mirror and saw a wildly romantic countenance, and said, "I must live up to that. Bring hither my tablets, varlets!" But all the time he was designed by his natural gifts to be one of our merchant princes. It would not disturb me greatly if there were no poets who looked like poets.

If the time comes to you when you are conscious of the approach of the hour when you must write poetry or die, do not trouble to visit (a) the dealer in cravats, ties, etc., (b) the hairdresser, or (c) the tailor of the imaginative kind. Let them wait till they read the poems before they cry, "Lo! a bard is among us!"

And what a delightful experience it is to walk the streets of Ch-c-g- and conjecture which of these splendid men, all alike, all dressed alike, are poets!

Ever yours gratefully,
QUINTUS QUIZ.

VERSE

Seedtime

GOD of all harvest, bless this seed,
Sown against the world's deep need,
And may it spring to living bread
Whereby the souls of men are fed.

Let love and pity once again
Find rooting in the hearts of men.
God, who alone can give increase,
Now plant the world's torn fields to peace.

UNA W. HARSEN.

A Negro Parent Speaks

(For Evelyn Sweatt)

RUN swiftly, son, but do not hope to win.
Play fair, but know that this is no fair game.
Strive to do well, then watch how some dark sin
You never did will desecrate your name.

Walk upright, son, as though you could go far.
Never inflict, but bear, the stalking pain.
All men are brothers on this wandering star,
But some are Abel, yes, and some are Cain.

EDITH LOVEJOY PIERCE.

Evening Above Tiberias

HERE no spit or flash of white-hot flak,
No mission-mad screaming of planes in a death-scorched sky,
No organized giving of life and taking it back,
No dying threat, no fear, no vengeful cry;

Only the lowing of cattle on this hill,
The twittering of birds in a pepper tree,
The plaintive notes from a shepherd's pipe that fill
The Bedouin's misted pastures on the lea;

Only the bright full moon piercing the clouds
Throwing patches of silver on Galilee,
And light-bespeckled Tiberias in its shrouds
Of silent cedars nodding reverently.

Here, only the quiet that peace can know,
As when the ages, conscience-stricken, are dumb.
There rises Hermon shouldering his cape of snow!
There, slumbering, lies Capernaum!

There, in silent tribute to Time's relentless will,
(Centuries beyond the battle's din),
The bulky bastions of silenced Saladin
Crouch in ruin against the shore and hill.

ALPHONSE ANTHONY MEDVED.

Can Protestantism Win America?
Eighth Article in Series

Protestantism, Thou Ailest Here, and Here!

By Charles Clayton Morrison

IN the preceding article, we said that Protestantism must now confront the contemporary American scene as if the christianization of America depended, under God, upon it alone. This affirmation will be resented by many Protestants. Their resentment, however, only registers the parlous state into which a considerable body of Protestant thought has fallen. It also suggests the place at which to begin our diagnostic search for the focal sources of Protestant weakness and incompetency. This weakness must be cured; but it cannot be cured until its focal sources are exposed. In this and the following article we shall set forth what I believe are the main sources of Protestant weakness.

A False Tolerance

1. *Protestantism is being victimized by a false tolerance.* There has infiltrated into a considerable section of the Protestant community a conception of Christianity which reduces it to religion in general. The study of comparative religion and the psychology of religion has found certain elements common to all faiths, including Christianity. The easy inference from these "discoveries" is that the particularities of Christianity are not of its essence, but that its essence is in the common elements which it shares with other faiths. Those who hold this view will resent the affirmation that Protestantism must now act as if the christianization of America depends, under God, upon it alone. The statement will be regarded as arrogant and intolerant. It will be stigmatized as an expression of "religious imperialism." In acting upon it, it will be said that Protestantism would put itself out of step with the movement which is dedicated to cooperation and fellowship among the various faiths in America.

What Is Tolerance?

I certainly would deplore any expression of Protestant purpose that would lead to such a result. One of the promising developments in our time is the fellowship and cooperation which has been growing among Protestants, Catholics and Jews. The minor, and what seems like grudging, part taken by Roman Catholics in this movement is no reason why it should not be fostered to whatever limit Catholics are willing to go. Protestants, however, should recognize that they stand in a different position from that of the two other faiths. Numerically, they represent the faith of the overwhelming majority. The plea for tolerance is therefore necessarily directed toward Protestantism alone. Certainly, the Jews are in no position to exercise intolerance; nor are the Catholics as yet. Religious tolerance, in contemporary America, is a one-way street running from Protestantism to Catholicism and Jewry.

The ideology of tolerance which has developed in the atmosphere of this interfaith fellowship should be carefully scrutinized. Protestants, being the majority unit, and prompted by the sentiment of *noblesse oblige,* are tempted to take the concept of tolerance as the virtual equivalent of indifference. Religion is religion; and it makes little difference what your religion is, so long as you live up to it. Protestants who accept this sentimentalism are naturally encouraged by the Jewish unit which, having no hope or purpose to win America to Judaism, asks only for protection against intolerance. "What makes you a good Protestant and you a good Catholic makes me a good Jew," is the dictum in which the Jewish attitude is frequently, consistently and sincerely expressed. No intelligent Catholic, of course, would subscribe to such a statement. But, for obvious reasons, Catholics can allow it to go unchallenged in the cordial atmosphere of the three-sided conference for the sake of its salutary effect upon Protestants! The Protestant leaders of this movement carry this sentimentalism back to their churches as a mark of progress in the rapprochement of the three faiths. The effect upon Protestantism is to emasculate its positive faith and undermine its sense of mission.

A Barrage of False Tolerance

This so-called "liberal" view should be laid alongside of the theological "liberalism" to which we referred in the previous article. Both are forms of appeasement—the one an appeasement of secularist culture, the other an appeasement of non-Protestant faiths. Protestantism can no more give itself away in the one case than in the other without betraying Christianity. The idea that these three religious faiths are fundamentally alike is simply not true. The Jews and the Catholics may derive some practical profit from the prevalence of this sentimentalism among Protestants, but those Protestants who yield to it only bring injury to their own faith. It is high time that this movement should direct its friendly forums toward a consideration of the vital differences which separate the three faiths. If Catholics will not participate, then let the Jews and Protestants, who have far more in common than either has with Catholicism, project such a forum for themselves.

Protestantism needs no exhortation from other faiths to defend the principle of true tolerance. It has fought in the political arena for religious liberty, for the impartiality of the state toward all religious faiths, and will continue to do so. This is true tolerance. It does not set any too well on the Protestant spirit to be exhorted by Catholicism on this point. And Protestantism will strive to foster in its own ranks an enlightened and generous spirit in the presentation of its own faith, that is, a spirit which recognizes the right of others to hold a different faith. This also is true

tolerance. But Protestantism needs to be awakened to the fact that it has been subjected to an organized barrage of false tolerance which, among many of its leaders, has enervated its sense of mission and caused its own faith to be watered down into humanitarianism and sentimentalism. In my judgment, this trend in Protestantism spells decadence.

Good will and fine sentiment, expressed in whatever forms, are no answer to the challenge that secularism offers to Protestantism. Secularism is a state of mind, and its mind will not be changed by Protestant good will. It can be changed only by the *truth*. Unless Protestantism intelligently and profoundly believes that, in its Christianity, it has received the truth that will free modern man from the confusion and meaninglessness of a secularized existence, it might as well retire and leave the field to Catholicism and the innumerable cults and theosophies which have arisen, as they always do, when a culture has lost its faith.

Misleading Nomenclature

2. *Protestantism is handicapped by its names.* Its names do not suggest its true character. On the contrary, they obscure and distort it. The name "Protestantism" itself has this effect. It was saddled upon the movement by an irrelevant incident in the early Reformation days. It capitalizes and "freezes" the negative aspect of the Reformation, creating the impression that its essential genius inheres in its protest against the Roman Catholic Church. This of course belies and betrays the profoundly ecumenical spirit in which the Reformation was conceived. "It perpetuates the appearance that Protestants are an aggregation of rebels, critics and iconoclasts and plays into the hands of the Roman Church by fostering its paternalistic attitude, giving countenance to its assumed right to say: 'Some day you will repent and come back.' " (Quoted from a letter I have just received from a layman.)

The name that history has imposed upon Protestantism tends to keep its eyes fixed so narrowly upon a past historical situation that its present historical situation is not fairly envisaged. Moreover, its name has bred in Protestantism a perverse psychology. It tends to keep so ingrained the repugnance with which "Rome and all its works" are regarded that it does not even allow itself to be strong, lest, in the sheer fact of being strong, it would seem to be like Catholicism!

The denominations which comprise the larger part of Protestantism are also handicapped in the same way. Their names are anachronisms, denoting and giving false dignity to issues that long since should have been consigned to limbo. Note a few of them; tarry with each one long enough to grasp what it really means: "Presbyterian," "Congregational," "Episcopal," "Reformed," "Baptist," "Methodist," "Lutheran"—these and other names perpetuate issues and concepts which, though they once seemed important, no longer command respect from a world whose problems lie in a totally different dimension. The titles of these denominations are hardly more than tags on museum pieces, cherished by ecclesiastical connoisseurs whose sense of living reality is obfuscated by antiquarian pride.

I do not wish to suggest that this weakness in Protestant sectarianism lies merely in its unhappy nomenclature. Of course, the *thing* requires attention far more than the name. And, after all, the thing exists even where the name is beyond criticism. Such titles as "Evangelical," "Disciples of Christ," "Friends," "United Brethren," "Church of Christ," and others similarly suggestive of a wider horizon, are, however, belied by the *thing* which these fine names conceal. But the other group of names, together with the negative title which Protestantism itself has to carry, all tend to obscure the ecumenical character of Protestantism, to impede its orientation in the contemporary world, and to inhibit those dynamic forces which a frontal orientation toward a culture gone secular would release.

Denominational Thinking

3. *Protestantism thinks in categories that are too small to express either the richness or the power of the Christian faith.* How could it be otherwise when it is dispersed into more than 200 sects, each operating as an autonomous self-contained body, and each arrogating to itself all the functions that belong only to the ecumenical church of Christ? The fact, of course, is that Protestantism does not have a chance to do its own thinking. All its thinking is done for it by its denominations. And these denominations are constituted as ecclesiastically self-enclosed compartments. Some of them are relatively large, many are small. But they all jealously maintain their ecclesiastical independence and sovereignty.

No denomination can think in categories large enough to express the mind of Protestantism, or to envisage, with any degree of realism, the task which contemporary secular America lays upon Protestant Christianity. Nor can a denomination take with more than helpless apprehension the possibility that another faith may overtake and supersede Protestantism in American life. The denominational mind is necessarily narrow, provincial, shortsighted, detached from the total reality. It cannot rise to the eminence from which alone the whole American scene may be envisaged. Its loyalties are inevitably less than ecumenical. The full richness of the Christian faith can therefore find no adequate expression in the "broken lights" of Protestant denominationalism. And the inherent power of the Christian faith can find no adequate implementation for itself in these autonomous and ecclesiastically insulated "churches." It is true that many Protestant leaders are struggling to think in terms of Protestantism as an ecumenical whole. But they are foot-bound by denominational limitations, and their proposals for implementing Protestantism as a whole have to make their way against the tough grain of sectarian pride and self-interest which a denominational system inevitably generates.

Unregenerate Sectarianism

None, or only a negligible few, of these denominations would for a moment claim that it alone is *the* church of Christ, and that the winning of America to Protestant Christianity depends upon its triumph over all other Protestant denominations. Virtually all, when confronted directly with the question, will acknowledge that the mem-

bers of other "churches" are as truly Christians as those of their own "church," and that each of these other "churches" is a genuine part of the church of Christ. This acknowledgment is becoming more and more explicit and cordial, and is finding expression in fraternal comity and in numerous cooperative activities in local communities and in federations, notably the Federal Council of "Churches." But the continuing ecclesiastical separation of these denominations belies their acknowledgment of the equal status of their sister "churches" in the ecumenical church of Christ. Insofar as this acknowledgment is intelligently sincere, it leaves no Christian ground whatever for the continued maintenance of denominations as "churches." What good reason can my denomination give for persisting in an ecclesiastical separation from yours when it acknowledges that yours is a genuine part of the one church of Christ? When the issue is faced in this form, every reason turns to ashes in the mouth as but the petty expression of an unregenerate sectarianism bogged down in its own egotism, pride and inertia.

Need for an Ecumenical Concept

America will never be won by a sectarianized Protestantism. The modern mind does not regard our sectarianism with mere indifference; it holds it in contempt. There is nothing in Christianity to which the common-sense secular mind reacts with such insufferance as the irrational walled-in divisions which Protestantism maintains. This attitude of the modern mind is not going to change. Protestantism itself must do the changing if it is ever to turn the tide of secularism which has been ebbing away from it. It must present itself as a united whole to the America which it is out to win.

This means that Protestantism must take the ecumenical concept seriously. It must be under no illusion as to what this concept is. An ecumenical Protestantism cannot become a reality in America so long as its denominations maintain themselves as "churches." So far, the ecumenical concept has been adopted only with stiff sectarian reservations. The imperative of a united church has not become a substantive part of Protestant thinking. It hovers over Protestantism and haunts it, but it has not been seized upon with conviction. If and when the concept of the ecumenical church takes hold of the mind of Protestantism, it will spell the end of its denominations as "churches." The ecumenical church and denominational "churches" are mutually contradictory.

No Conscience on Unity

4. *Protestantism has never developed a conscience on the unity that is in Christ.* It carries in its tradition certain unitive principles which have prompted leaders to arise from time to time calling for the unity of the church. But they were voices crying in the wilderness, so far as immediate response could be measured. A tendency had set in early in the Reformation which these prophets of unity could not overcome. We might call it, taking a word from biology, the fissiparous tendency—that is, the tendency of a body to split apart and for each part to act as an autonomous and self-sufficient body. This tendency has never met any effective resistance from the Protestant conscience. Indeed, the role which conscience has played in relation to this fissioning process has been, by and large, to sanction it. It is not difficult to understand why.

Protestantism has historically been the champion of intellectual and religious freedom. It has not always practiced this virtue, but its "better nature" could be appealed to to correct its own lapses. It has stood for the right of private interpretation and the right of dissent. The principle of self-criticism and self-correction inheres in its genius. Most of its denominations arose as a criticism of Protestantism in the name of Protestantism. In their origin they illustrate the freedom of the Protestant spirit. But the rise of these denominations illustrates something else in Protestantism, something that is not good, not to be gloried in, and to be condoned, if at all, only by viewing it charitably in a historical perspective. This "something else" was—and still is—the lack of a conscience capable of disciplining freedom.

Discipline is the correlative of freedom. Freedom is never an absolute. It is an evil unless it is disciplined. In Protestantism, this discipline could not, of course, be imposed by an external or arbitrary authority. If there was to be any restraint upon freedom, it had to proceed from conscience whence the assertion of freedom itself arose. The history of Protestantism is tragic in that it never developed a conscience which could discipline its freedom of dissent, and thereby hold its differences within the bounds of the unity that is in Christ. I say it is tragic, because the undisciplined freedom of dissent was used to sanction and foster the fissiparous tendency which has divided Protestantism into innumerable "churches." That is to say, the dissenters carried their freedom beyond the limits prescribed by the spirit of Christ.

Two-Sided Responsibility

The fault, however, was not one-sided. The dissenters were not always, perhaps never, alone responsible for their withdrawal. They were as often withdrawn from, told to go, excommunicated. The fault lay on both sides. It lay in Protestantism itself whose conscience was highly developed on the side of "the liberty of the Christian man," and sadly undeveloped with respect to his duty to maintain "the unity of the spirit in the bond of peace." I am not asserting that such a conscience would have prevented all divisions. That would involve too optimistic an appraisal of human nature even when it was reinforced by as much of the grace of God as human nature is capable of receiving. But I would strongly affirm that the operation of such a conscience would have precluded many a division and, where division occurred, would have left the doors open on both sides of the cleft for an easier reconciliation and reunion.

Modern Protestantism is the heir of the factionalism, the contentiousness, the theological egotism in which its denominations had their origin. It is also the heir of the same lack of conscience on the unity that inheres in a common allegiance to Christ, the head of the church. Happily, there are signs that such a conscience is being formed. The old, brittle spirit of divisiveness is waning in the more enlightened areas of Protestantism. But it still

survives, and few are the denominations that are not profoundly disturbed, at this very moment, by the threat of its resurgence. Though the twentieth century has already seen more mergers of two or more denominations than in the whole history of American Protestantism, it must be sadly recorded that the same period has seen more new sects formed on its periphery than in any equal previous period. The integrative process is matched by at least an equal disintegrative process. The baneful heritage of this fissiparous tendency remains in even the strongest and most enlightened of our denominations. It exists as sectarian inertia, complacency and preoccupation with narrow unecumenical interests. And this when Protestantism faces the stupendous task of winning an America which has been steadily drifting away from it and which only a united Protestantism can hope to win.

Next week we shall consider other sources of Protestant weakness.

False Alternatives in Education

By Buell G. Gallagher

CHRISTIAN educators and Christian theologians generally agree on the advisability of modifying American education in the direction of Christian values, but the various proposals for achieving this objective are mutually contradictory when they are not irrelevant. Is there nothing we can do to bring a united and impelling voice of religion to the council tables of education, to speak words which education will understand and accept?

The proposals currently before us may, for convenience of discussion, be classified in two large groups. There are those which tend toward some type of pragmatic infusion of Christian values into an essentially secular and humanistic educational program, and there are those which demand the reshaping of education after standards and patterns deduced from theological postulates. Of this second type, the most vocal are that group which asserts that a return to the "medieval synthesis" is the cure-all for the ills of education.

It is my belief that neither of these proposals is sound. My hope therefore is that neither of them will win wide acceptance in American education. Further, I believe that there is a third option which has promise in it.

I

Pragmatism in the realm of ethical values has been at work in American education for at least half a century. It is the natural child of scientism. Its philosophical method is that of induction. It rests solely in the "facts" as seen in "experience." It refuses to go beyond the conclusions to which "facts" commit it. The net result, in the realm of ethical values, is a sort of ethical relativism which breeds widespread moral cynicism.

The other principal religious contender for the field (I do not here discuss the varieties of secular contenders, from fascism to communism) is characterized by its nostalgic return to Thomas Aquinas and the medieval synthesis. It is the natural reaction against the ascendancy of pragmatism. Its philosophical method is deduction. It rests primarily on the theological and philosophical postulates of Thomism. It refuses to leave the orbit to which its postulates have committed it. The net result, in the realm of ethical values, is a sort of ethical absolutism which is unable to come to grips with the mid-twentieth century, and which also breeds a widespread moral cynicism by its impotence and irrelevance.

The inadequacy of the deductive method is most clearly seen in the manner in which it fails to meet the critical social problems of our age. To establish eternal hypotheses by categorical definition, and then to deduce from these postulates ethical principles which, in turn, are to be "applied" to the problems of life, is closely analogous to basing medical practice on the postulates of the medieval leech.

II

One recognizes three general expressions of the deductive process at work on ethical problems. Each has its own forms of ineffectiveness. There is, first, the man whose *method* of ethical endeavor is "pure." He insists that the method must be in harmony with the ends envisaged, because means and ends are a continuum. It is fatuous to expect ethical results from an unethical process, he says. The problem for this group lies in the fact that the methods which are "pure" enough to guarantee the desired ideal in results are irrelevant to a sordid world, not gross enough or vulgar enough to gear into it. Such persons are therefore driven to renounce the world, or to flagellate themselves in oversensitiveness, or to see their efforts crowned with the failure of irrelevance.

Second, there are the purists in *ideals,* who insist that the important thing is to know rightly the goal. All other matters, including methodology, are wholly secondary and derivative. Method is to be deduced from "principles" which have been abstracted from theological postulates. These persons are driven to defend the ideal stoutly, and to fall back on the insistence that "somehow" methods must be found to realize the ideal. Their next line of defense is the assertion that God will work it out in his own good time. These are the Ezekiels among us who see the wheel of principle turned by the wheel of theological postulate "way up in the middle of the air."

Third, there are the compromisers, who, wishing to hold to the purity of the ideal while at the same time letting that ideal have a working relationship with reality, accomplish this purpose with a complicated series of reduction gears that scale down the speed and often reverse the direction. They affirm the relevance of the impossible

ideal, claiming that while the method used is only relatively ethical, its use and constant refinement brings an ultimate approximation to the ideal which is roughly ethical in the long run. Several different schools of compromisers might be identified, some arguing that they "compromise *for* the ideal," others saying that through compromise they "achieve a basic rough justice" within which the Christian virtues may then become operative, still others having diverse formulations of the philosophy of compromise. All members of this group agree in affirming that the methods and means which are usable in an imperfect world are necessarily imperfect, but that they must be used in the effort to work toward the ideal.

In every one of its variations, the deductive method exhibits a fundamental weakness: it does not provide the basis for a satisfactory functional analysis of the operation of religion in society. Without this analysis, it has no clear light to shed on educational problems.

Since none of the deductivists actually sees religion at work in the social process, none of them can give help in the analysis of that functioning. Hence has arisen in our day an increasingly powerful group of theologians who assert that religion does not concern itself with society, that God is neither in history nor working through it. He is above and beyond history. Far from being the ultimate security of hope, this is the final retreat of pessimism.

III

The inadequacy of the inductive method needs also to be recognized—I mean its inadequacy with reference to ethical values and the functional operation of an ethical religion. There is one inadequacy which is wrongly ascribed to it, and another which it cannot escape.

The first of these inadequacies is ascribed to the inductive method through a too narrow reading of the facts of experience. The inductive process has been placed in slavery to the natural sciences which sired it. Hence its concern solely with "facts." Is it not time for induction to declare its majority, to step out from under the exclusive tutelage of the natural sciences and recognize the fact that human beings are affected by the judgments of value to which they give allegiance? Is not this just as much a "fact of experience" as any other "fact"? Oftentimes this value judgment may be the determining factor in an event or process. To rule out of court all matters of value is to miss significant sections of the causal nexus and to do violence to the fundamentals of empiricism itself by limiting the purview of experience. This inadequacy is not inherent in empiricism: it is a violation of it. It can be corrected, as it is being corrected in such work as that of Gunnar Myrdal and Robert MacIver.

The inadequacy which the inductive method cannot escape lies in the limitation of knowledge which its method imposes. Its very concern with experience disqualifies it for considering the validity of the values which it studies. Within the empirical school, there is no authoritative basis for deciding between conflicting values. Some set of values must be introduced as assumptions or postulates to give a frame of reference within which the operation of values can be judged in the social scene. "The worth of the individual" or "the democratic way of life" or some other framework is brought into the picture to help the pragmatist decide what is otherwise impossible of decision. Lacking some frame of values, the pragmatist cannot say whether or not democracy is preferable to totalitarianism, secularism better than religion.

The inductive school cannot lead education because it has no sense of direction in itself. The deductive school cannot tell education how to do an effective job because the ethical and theological assumptions from which it issues are irrelevant to the problems of an actual world.

IV

The core of the difficulty lies in the dichotomy between means and ends. Traditionally used through the centuries by the deductive method, this dichotomy has never been resolved by the deductive process. It is indeed a corollary of the deductive method which begins by establishing its goals and then attempts to discover methods appropriate for reaching those goals. We have seen that this leads—by the diverse paths of methodological and idealistic purists and of compromisers—to the conclusion that there are no methods that will take us to the goals. This dilemma has fascinated the deductive school for centuries. Some have tried to solve it with intricate casuistry. Others have bundled it into a "paradox," which is a polite name for an unresolved contradiction in logic.

This dichotomy was bequeathed to the inductive method when it came on the scene with its scientific paraphernalia. Confident that it had a key to every puzzle, it was not slow to tackle the problem which baffled the deductive school. The result has been what, in football parlance, is called a mousetrap.

But suppose that induction did not work with this false dichotomy of means and ends. Suppose it refused to recognize this distinction on the grounds (a) that it is contrary to experience, (b) that it leads to a blind alley of fruitless speculation, and (c) that it produces the fruits of ethical defeatism or of theological irrelevance. Suppose the inductive process refused to be tricked into asking the question which deduction has failed to solve, and began instead to ask another question. Instead of asking how the perfect ideal (postulated) may be made operative in an imperfect world (experienced), as the deductive school asks, let induction now inquire: When men prefer particular values to other values, what happens?

Such exploration, empirically carried through, aimed not toward the old dichotomy of means and ends but toward the single purpose of functional analysis, might bring results illuminating to religion and usable by education. Such an inquiry might prove to be the basis on which religion could understand its own operations better, and education could become operative in religious terms.

In any case, the reiteration of the medieval synthesis or of some other formulation of theological postulates and derived ethical principles, no matter how stridently the eternal validity of the values be asserted, promises no constructive issue for educational practice or religious insight. It only guarantees the tyranny of the false dichotomy of means and ends. If we need further warning, let it be seen in the picture of many a denominational college with its narrow dogmatism. Education should

hesitate long before letting itself be sold down the river to religious authoritarianism.

And if, by any stretch of logic, a case might be made for bringing education into subjection to a deductive authoritarian religion, the worst possible choice would be that formulation of religion which was worked out in the Middle Ages. In the static society of that era, religion functioned as a prop and buttress of (and in part to ameliorate) the rigidities and iniquities of the feudal system. It is as inappropriate to attempt to meet the problems of the twentieth century with the postulates and logic of the thirteenth as it would be to use a crossbow and a catapult against the atomic bomb.

But, with equal surety, we cannot permit education longer to wallow in the troughs of heavy seas blown up by the storms of secularism and nationalism and racism, rudderless and pilotless, not knowing whether there is a port, let alone whether it can make port. As one who decries the aimlessness of much current education, and at the same time is suspicious of the efforts to foist upon education the finalities of a revealed religion, I should like to see a commission of our ablest theologians and educators go to work on the problem of a functional analysis of religion as it operates in society.

In such an effort, we must avoid the false separation of ends and means which has permitted the false dichotomy of deduction and induction. There is actually no such distinction, apart from the rigid definitions of the game of logic. What has happened is that a particular form of logic which has worked deductively has glossed over its obvious failure by arguing that it was primarily concerned with the nature of the ideal, and that methods of realizing that ideal are to be worked out later; while induction has been content to accept the flattery that its methods were all right—and has overlooked the implied criticism that it had no goals.

Method and objective are one and the same thing, or else neither is anything. Otherwise, objective is a disembodied dream and method is a form of purposeless activism. There may, however, be some value in trying a line of exploration which does not start with a false dichotomy.

Planning Without Regimentation

By Clinton D. Winant

FOR almost half a century the peoples of democratic nations have sought to apply to the industrial state the dogmas and doctrines of nineteenth century democracy. The realization of the inadequacy of these tenets to the changed conditions of the world today has not only confused and divided some of the younger democracies but has caused even greater confusion and division within the older democracies. What, it may properly be asked, is there in the nature of the industrial state that requires the articulation of new democratic principles to maintain the unity of the democratic peoples of the world?

Nature of the Industrial State

Probably the best way to visualize the operation of a modern industrial state (such as the United States) is to imagine vast quantities of raw materials distributed over the land and some thirty million workers in different parts of the country available to transform these materials into goods for the satisfaction of human needs. To make this imaginary picture complete, we must bear in mind that by a highly efficient division of labor the thirty million workers are able to convert the raw materials into huge amounts of marketable products within a short space of time. Now it is this division of labor that sharply differentiates the modern industrial state from the old agricultural state. And it is this division of labor that makes each worker in the industrial state wholly dependent upon a job for his existence.

If we assume that the control of resources in our imagined industrial state is concentrated in one overall authority, such authority would have no difficulty in fixing production totals for agricultural and manufactured products at levels that would assure the continuous employment of the thirty million workers. All that would be necessary in the way of mechanism would be a controlled materials plan that would allocate materials in accordance with the overall or national production program. Of course an individual employer in such a community could not possibly compose a production program that would assure full national employment.

A national or overall production program simply means the determination of production quotas by an overall authority on a basis that will assure the continuous utilization of the total manpower of the nation. *This task is an essential function of government in the industrial state.* For the division of labor essential to the successful development of any industrial state requires that the risks incident to such division should be borne by the industrial community as a whole and not by the individual members thereof. In other words, the resources of the industrial state must be so developed as to keep its total manpower employed. In both a capitalistic and a communistic society this requires monolithic production.

Of course, in fixing production totals for the nation the overall authority would keep these totals within the estimated demand of the domestic and foreign markets. On the assumption that total employment would be maintained by the procedure here proposed these national totals should not exceed the estimated demand.

The best example of what can be accomplished by a national production program is that furnished by Germany in the years prior to the war. By an integrated production program Germany in a short space of time was able to

overcome mass unemployment of staggering proportions. Of course, in that particular case the manpower was used largely for the production of war supplies, but war supplies are simply one form of consumption goods. The example mentioned therefore would seem to prove conclusively that where power exists in the government to establish a nationally integrated production program that power can be effectively used to avoid the menace of recurrent depressions.

Self-Imposed Discipline Required

The institution of a national production program in the United States would serve notice upon the world that at least one great democracy still holds to the ancient faith that the rights of man have a higher value than the rights of property. The system of private enterprise as it exists in the industrial state today cannot possibly be reconciled with that ancient faith.

During the war a war production program was instituted for the purpose of assuring the production of war supplies. In the case of such a national production program as I have outlined, the purpose would be to provide for the continuous employment of our industrial army. It is, of course, a question whether the people of America are now willing to accept the discipline incident to a national production program in order to guarantee peacetime employment. No evidence, however, seems to exist that they are not. Those who strenuously oppose any change in our present system of free enterprise contend that government control of industry must lead inevitably to state regimentation. And it must be admitted that the only effective forms of government control thus far suggested would in truth substitute planning or control for free competition. But the purpose of government control of free enterprise should not be to restrict competition. The purpose should be to assure the utilization of the total manpower of the nation.

It is not too late to bind America together in one great industrial brotherhood. But the basis of that brotherhood must be willingness to accept a discipline that will assure the utilization of the total manpower of the nation. Without such self-imposed discipline the democratic industrial state must surely perish.

Government Intervention

Let us assume that the principle of a national production program has been accepted by the people of the United States and that for the purpose of executing this program the United States has been subdivided into nine industrial areas. Let us further suppose that annual production totals have been fixed by the government for each of the nine industrial areas and that actual production in two of these industrial areas has fallen below the totals fixed, with the consequence of incipient unemployment. What would the responsibility of the government be with respect to these two areas? The responsibility of government would be to enter these areas immediately as a producer itself or to arrange for others to do so.

It should be carefully noted that the intervention of government to maintain production under a national production program is quite a different matter from the intervention of government in the field of production when no national production program exists. In the former case, the government would have already fixed certain production totals for each industrial area of the country and would be in a position to know exactly what kind of production or services could be undertaken in a delinquent area without undermining the markets for production originating in the non-delinquent areas. In other words, government action under such circumstances would be taken in the light of the national production picture as a whole. Such action would be quite different from the old blind pump-priming resorted to in the past.

From the above outline of the operation of a national production program it will be seen that the inhibitions on private enterprise incidental to such a program would be very few. When private enterprise in any regional area cannot employ the total manpower of the region it cannot rightfully object to government-backed enterprise taking up the slack that results from its own failure.

A Twentieth Century Democracy

In England and in France, attempts to reform existing democratic institutions are now being made by measures calling for the nationalization of certain industries. All this program can accomplish is to shift the responsibilities of private industry onto the shoulders of public officials. It is equivalent to a shift of commanders when what is really needed is the creation of a single overall command to coordinate a multitude of independent commands.

Here in America private enterprise has accomplished more under wartime regulation (including a controlled materials plan) than it has ever accomplished before. There is no reason why it cannot do equally well under peacetime regulation. But the purpose of such regulation must be clearly understood and the method employed to accomplish the purpose a simple one. Nothing could be simpler or more democratic than the institution of a national production program that would control the use of national resources so as to assure employment of the total manpower of the nation.

Without first establishing a twentieth century democracy at home, America will prove incapable of any democratic world leadership. The establishment of a democratic industrial order that will give the nation's common people a surer livelihood and greater opportunities than they have ever had before will herald the birth of a new twentieth century democracy.

Emmaus

TRAVEL-SPENT, for evening bread
They gathered silent round the board;
Only when he had blessed the loaf
And bade them share, their blindness fled—
They knew their Lord!

To eyes bedimmed with strains of war,
Blinded by grief, by hates misled,
Grant recognition of that Face:
Be known of all who will to share
The broken bread.

STELLA FISHER BURGESS.

BOOKS

Alliance Viewed from the Inside

TOP SECRET. *By Ralph Ingersoll. Harcourt, Brace & Company, $3.00.*

IT CAN hardly be a secret—either "top" or of any other degree—to most Americans any longer that the author of this study of the invasion of Hitler's Fortress Europa believes (1) that the Russians finally got their second front in France only because the United States insisted on it, and against the slowdown opposition of the British high command; (2) that all British military activities in the recent war were primarily planned to protect imperial interests and only secondarily to beat the Germans; (3) that Eisenhower made a good diplomatic conciliator between the American and British armies but not a dynamic field commander; (4) that Montgomery was a pain in the neck as an individual and a bad general to boot; (5) that Churchill had his fingers in too many pies and especially had too much to do with running the armies; (6) that Bradley was *the* general on the western front; (7) that Washington, in both the White House and the Pentagon, rarely knew what the score was, or, if it did, how to keep the British from running the game to suit themselves. Mr. Ingersoll writes from the vantage point of a member of the planning section of Bradley's staff, who did liaison work with both Montgomery and Eisenhower. He also writes with the gusto that might be expected of the editor of a crusading New York newspaper.

Much of the British press, according to the cables, is pouring out its indignation over the publication of Ingersoll's book. It is said to insult Montgomery, and in fact there cannot be very many in the British war command—either military or civilian—who will be pleased. But this journalistic indignation is not likely to disturb Ingersoll much. He can, in fact, match it with his own indignation at the way in which the British press allowed itself to be switched on or off like a water-tap during the war in attacks on or praises of different generals, all depending on the purposes of Downing Street at the moment. The reader without inside knowledge of what went on in the days when the invasion of France was being prepared and carried through is pretty certain to feel that Ingersoll writes as though he knows what he is talking about. Though an obvious partisan, he has opened the "now it can be told" period of war memoirs with a fighting book which will force Montgomery, Eisenhower, Churchill and the rest, when they write, to throw open a lot of closets in order to prove whether the skeletons described by Ingersoll are really there.

The long-range importance of such a book, however, rests in its reflections on Anglo-American relations. In the light of his staff experience, Ingersoll tries to prepare his countrymen for the probable course of international developments during the next decade or so. What he has to say comes down to about this: (1) that "the men who run the British empire are simply looking after their own interests"; (2) that they will continue to do this, and if that means involving us in war with the Russians, they will not hesitate to do so; (3) that World War III is coming unless we "impose our will to peace." But he is vague as to how we are to do this imposing without getting involved in the very war with the Russians he says we must avoid. And I, for one, cannot stifle the suspicion that if England and Russia reach a break and go to war, despite all the apparent realism of Ingersoll's appraisal of what the British were up to during World War II and will be up to again, he will make his paper a trumpet for intervention in Britain's behalf.

I finished reading Ingersoll's analysis of the way in which Churchill tried to make America's participation in the recent war a crusade to pick British chestnuts out of the Russian fire, and the next morning read Walter Lippmann's analysis, on his return from six weeks in Europe, of the reasons for the coolness of our European allies toward Mr. Byrnes' proposed treaty for the permanent disarmament and demilitarization of Germany. It was a chilling juxtaposition. Mr. Lippmann said, in essence, that what Ingersoll had feared and warned against is now happening. England and Russia are moving straight toward a war with each other, and both have gone back to the approximate position of Munich, where statesmanship consists in getting Germany as an ally in the coming conflict. Mr. Lippmann is as sure as Mr. Ingersoll that the United States should be on its guard. "We shall commit the greatest folly of all," he writes, "if, instead of exposing and denouncing this mad Anglo-Soviet contest—and intervening to liquidate it—we let ourselves be sucked into it, blindly following the leadership of the blind." But between Mr. Lippmann's "intervening to liquidate" Anglo-Russian rivalry and Mr. Ingersoll's "impose our will to peace," the ordinary well meaning but baffled American is left without much idea of what is actually being proposed or what might actually prove to be involved.

PAUL HUTCHINSON.

Books Received

(Some of these will be reviewed.)

Think on These Things. By Stuart R. Oglesby. John Knox Press, $1.25. Well thought and well written essays on practical aspects of religion.

The Inner Victory, Two Hundred Little Sermons. By Charles E. Park. Harvard University Press, $1.75. One-page, one-point homilies, many of which have epigrammatic pungency. The author has been for forty years minister of the First Church in Boston.

Harvest Home. By C. M. van den Heever. A. P. B. Bookstore, Johannesburg, South Africa. An English translation, by T. J. Haarhoof, of the Afrikaans idyll, *Somer.* A picture of Boer farm life in a simple and direct story—harvesting by sickle, love, jealousy, a quarrel, a fire, neighborly help, love of the land. The author is said to be one of the best known writers in the Afrikaans language.

The Anatomy of Saints. By Richardson Wright. Morehouse-Gorham, 65 cents. A little book, recommended by Bishop Lawrence, on four New Testament "saints," including the Virgin Mary, and in explanation and encouragement of the invocation of saints.

The Meaning of Humanism. By Curtis W. Reese. Beacon Press, $1.00. A strong exposition and defense of the principles of religious humanism.

Deep River, An Interpretation of Negro Spirituals. By Howard Thurman. Mills College, Oakland, Calif., $2.00. A book of small size but fine quality. A chapter on the backgrounds of the spirituals and their religious concepts is followed by four meditations on as many familiar spirituals.

Delta Wedding, A Novel. By Eudora Welty. Harcourt, Brace, $2.75. There is an unreal quality about this novel, as though it were being acted out behind a curtain of thick gauze by characters flitting on the stage to pose for a moment and then flitting off again. The plot—if one may use the term—is of the frailest: the activities attendant on the wedding of the daughter of a large and affectionate family living in 1920 on the Mississippi delta that Miss Welty knows so well. More specifically, the novelist is con-

cerned with the emotional reactions of the various family members. Some she probes delicately, without ever penetrating to their essence; others she is content to present at two or three removes. Her literary manner is delicate, but it seems rather thin when spread over 250 pages.

Straw in the South Wind. By Donald Joseph. Macmillan, $2.50. The background is Texas in 1900, the theme is the Negro problem, the people are stock characters. The plot reaches a melodramatic climax when the beautiful heroine faces the mob of howling whites who are determined to lynch the Negro women they accuse of having murdered a white man. Nevertheless this is a well written novel, notable for its presentation of the relation between white and Negro and its unhappy psychological effects on both groups.

Secrets of Magic. By Merlin Swift. Franklin Watts, $1.00. Our technical adviser in this field says it is a good introductory book with some more advanced "tricks."

The War on Malnutrition and Poverty, The Role of Consumer Cooperatives. By J. Murray Luck. Harper, $2.50.

In Line of Duty. By Francis P. Scannel. Harper, $2.50. A novel of front-line service in the south Pacific, by a young writer who was there. A fast-moving story, full of action, but not a slap-dash piece of writing.

Rhees of Rochester. By John Rothwell Slater. Harper, $3.00. The life of Rush Rhees, who was president of the University of Rochester from 1900 to 1935, was intimately associated with some of the great movements in American education during that period. Medicine and music come especially to mind, and theology, Dr. Rhees' first field, must not be forgotten. Dr. Slater, professor of English at Rochester for many years, writes with professional skill and with an intimate knowledge of the materials.

PAMPHLETS

The Education of Females in Early Illinois. By Clarence P. McClelland. MacMurray College for Women, Jacksonville, Ill. This college celebrates its centennial this year. Dr. McClalland is its president.

Christianity a Fulfillment of Judaism. By Seraphim Nassar. Author, Spring Valley, Ill. "A refutation of the Zionist claim for the possession of Palestine."

"This Way Out." By H. Oscar Stevens. Author, First Presbyterian Church, Utica, N. Y. A method of solving the money problem.

Calling All Congressmen. By Fern M. Colborn. Fellowship Publications, 2929 Broadway, New York, 10 cents.

Prayers for the Minister's Day. Pilgrim Press, Boston.

From Faith to Action in the Y.W.C.A. By Kathleen MacArthur. Woman's Press, 600 Lexington Ave., New York, 25 cents.

Personal Adventures in Race Relations. By Esther Popel Shaw. Woman's Press, 15 cents.

The Incomparable Cross. By J. C. Macaulay. Moody Press, Chicago.

The Heights of Life, Meditations on the Seven Last Words. By Frederick Ward Kates. Cloister Press, Louisville, Ky., 40 cents.

CORRESPONDENCE

Seeing Catholicism Whole

[TELEGRAM]

EDITOR THE CHRISTIAN CENTURY:

Have just read your significant article, "Roman Catholicism and Protestantism." My sincerest congratulations upon a superb piece of work. At last a competent scholar has treated this theme courageously and comprehensively. I trust this article is read by every minister in the nation. Your insistence that we see Catholicism whole is fundamental. It is indeed not only a way of salvation but a system of irresponsible power. I am grateful to you.

New York, N. Y. G. BROMLEY OXNAM.

Priests Paid No Attention

EDITOR THE CHRISTIAN CENTURY:

SIR: I was interested in your editorial, "Gambling in Wisconsin Churches Again Agitates the State." Let us get the record straight. At the time to which you refer I was executive secretary of the Wisconsin council of churches. While I do not have a copy of the statement of Archbishop Stritch, I am very sure that a reference to it would show that he was not opposing bingo in Roman Catholic churches, but merely stating that as long as the law forbade it, churches should abide by the law.

The parish priests paid no attention to his statement but ran their bingo games right on. One Sunday night as I returned to Milwaukee from a near-by preaching appointment, I passed a church with literally hundreds of cars parked in the streets and parking area near-by. It was a large brick church, and as I came to the front of it I discovered the name, a Roman Catholic church, and the big sign, "Bingo Tonight." I know how many of the priests felt about the statement.

By the vote of the major Protestant denominations, except Lutherans which were not affiliated with the council, I was instructed to represent them before a legislative committee considering the repeal or change of the law. There appeared in favor of change representatives of an American Legion post, a dance hall operated as a club seeking the right to have slot machines and bingo games, and two men who disclaimed official status but presented arguments that churches should have the right to raise funds that way if they wished. The committee understood that as the official position of the Roman Catholic Church. The *Milwaukee Journal* then, as apparently now, would have people believe it is the churches generally, instead of one church.

First Presbyterian Church, ARTHUR G. ADAMS.
Billings, Mont.

A French Warning

EDITOR THE CHRISTIAN CENTURY:

SIR: I read always with great excitement every issue of your paper. But something troubles me. It seems that you Americans are too optimistic about European affairs and the near future of mankind. Do you mean to support the United Nations? If so, why not prove it by adequate commitments? Don't you know that over here there is not a single combat force ready for an emergency? You may think there is enough distance between your country and Europe for you to get ready, but for us it's different. It would be our children's lives which would provide the bulwark until you are ready.

Don't think I am complaining. But as I fought in the underground for years, and saw the terror in the eyes of my little daughters when the Gestapo twice surrounded our house in order to get hold of me, I don't want another war. Though I was a pacifist before, I am now convinced that the more you Americans are present around here in arms, the better it will be for peace on earth. The Russians are massing troops and materials all along the borders of their occupation zones.

Certainly, there is no solution of human problems by hate. Yet one cannot but see that where the sword of Mahomet has won, no Christian church survives. If only the young men of the United States were as courageous in peacetime conscription as they were in combat, to protect the European peoples against such miseries as are coming! As long as human society is based upon fear and

selfishness, you cannot be sure of what men are going to do and you must keep a rod in one hand. Sure, the last word shall be God's, but take care not to let Satan find a new opportunity for ruthlessness when he sees the American forces too soon demobilized. Place more confidence in the views of your American generals and less in the maneuvers of pro-Russian agitators, even in America. Give me a commission in the American army, and you will see that I am as willing now as I was in wartime to bear my share of the burden.

Champay, Haute-Saône, France. (Pastor) OSCAR V. NISSE.

Another Lost Week End

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot refrain from congratulating you upon your editorial of May 1 on the multiplicity of directors of youth evangelism, publicity and whatnot. Aside from the waste of money, have you attended one of the meetings thus promoted? My young people recently drove 150 miles to attend a Sunday afternoon rally of approximately 300 young people. Below is a summary of the program:

1. Ice-breaker session in the basement.
2. To auditorium for a movie (but the director had forgotten part of the projector, somewhat comparable to a preacher forgetting that it is on Sunday he preaches).
3. After an awkward period of inactivity a projector was borrowed from local high school.
4. An amateurish movie, scarcely visible in the daylight.
5. Back to the basement for a few games.
6. Auditorium for devotional period extolling the virtues of Professor Carver and Booker T. Washington.
7. Supper; youth dashed back to the basement dining room leaving in the auditorium five well dressed young Negroes without an invitation to eat.

"Let's have fun" seemed to be the motif of the rally. No serious word, no challenge—and 300 youth present!

First Christian Church, Danville, Ky. CHARLES I. STEPHENSON.

Daily Rationing Required

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Hoover has set as his goal feeding the hungry 1,500 calories per person, which he admits is "dangerous" and will mean the death of thousands of old people and children. That is not good enough, to say the least. The President suggested a two-day "starvation diet" per week. At our present rate of eating that would only save about 2,000 calories per week per person, would it not? Why could not the entire nation be rationed seven days a week to the minimum of calories necessary for good health? The average calory rate would be 2,500 for a moderately active woman, 3,000 for a moderately active man, etc. It could then be estimated how many additional supplies could be sent from their source, how many more would be necessary, and if need be the American diet could be cut down even more. Do you not believe that the majority of people in the United States would be not only willing but glad to have this happen? For one thing, it would remove some of their sense of guilt at helplessly bringing death to millions of starving people.

New York, N. Y. MIRIAM F. MORSE.

Can God Win America?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your first article in the series, "Can Protestantism Win America?" The argument is on! You have made a good start. The discussion should do us all good, else what is a democracy for? This is one of those "hot subjects" which the editor of The Christian Century seems to delight in. I do not anticipate that you will be very "dispassionate," however hard you may try. Nor is that to your discredit. My experience has been that if I wanted a lively, fair discussion on timely topics I could always find it in The Christian Century. When you have written your last sentence in this series, the big question before America and the world will still be, "Can God Win?"

Asbury Methodist Church, Asheville, N. C. C. MOODY SMITH.

Not Only in Europe

EDITOR THE CHRISTIAN CENTURY:

SIR: Renwick Kennedy knows what he is talking about. However, his conclusion "that every nation in Europe, including England, will heave a great sigh of gratitude when the last American soldier leaves," is not sufficiently inclusive. The same has been true in New Zealand and Australia. The Seventh Fleet had not been in Shanghai two months before even the waiters in Sun Yaw's restaurant were asking if we weren't soon going home.

Smith's Basin, N. Y. ERNEST H. TILFORD.

Tigner Was Mild

EDITOR THE CHRISTIAN CENTURY:

SIR: To try to correct all partisan misrepresentation of Soviet conditions is like trying to bail out the ocean. But some of the statements in Jerome Davis' criticism of the article by Hugh Stevenson Tigner are so speciously misleading that I feel impelled to offer a few words of comment.

A man who has watched the Russian scene for thirty years should know that there is far less freedom for the expression of dissenting opinion under Stalin than there was under either Nicholas II or Lenin. The proof? Several Bolshevik deputies sat in the tsarist Duma and delivered speeches denouncing the old regime which had been prepared for them by Lenin in exile. Has anyone ever heard of a deputy in one of Stalin's hand-picked Soviet congresses delivering a speech prepared for him by Trotsky (before he was murdered) in Mexico?

It is also a matter of historical record that Communist party congresses in the first years of the Soviet regime were often the scene of bitter controversy, and that considerable numbers of opposition votes were sometimes cast. Party congresses as organized by Stalin are as unanimous as Hitler's nazi party congresses and Reichstags.

To anyone who has tried to work with Communists in a trade union, political group or cultural organization Mr. Tigner's characterization of their methods will seem rather mild. Specific instructions to lie and deceive are to be found in the official resolutions of the Communist International. As for Soviet morality in international relations, an experienced diplomat recently told me he had found documentary evidence of 29 violations of treaties and other international obligations under Stalin's regime, as against 26 breaches of faith charged against Hitler in the Nuremberg indictment. The non-aggression treaties with Poland, Finland, Latvia, Lithuania and Estonia, the Kellogg pact, the Atlantic Charter, the clauses in the Yalta agreement providing for free and unfettered elections in Poland, the withdrawal dates in Iran and Manchuria are a few examples which would occur readily to anyone familiar with current history.

The travels of Wendell Willkie, Eric Johnston and Jerome Davis do not affect the general proposition that the Soviet journalist in this country in time of peace can go where he pleases, talk with whom he pleases and write what he pleases, while the few American correspondents in Russia are censored in what they write, closely controlled in their movements and systematically spied on. It is also not without significance (although Mr. Davis does not mention this fact) that the American publication designed for Russian consumption must be subjected to Soviet censorship. Soviet publications circulate with entire freedom in this country.

Finally, I cannot see why such a fair proposal as "reciprocity at all points" should be identified with "an eye for an eye and a tooth for a tooth." Insistence on reciprocity seems to me a reasonable and desirable alternative to the policy of all-out appeasement of Stalin which led to such a disastrous sacrifice of American ideals of freedom and justice at Yalta and elsewhere.

Cambridge, Mass. WILLIAM HENRY CHAMBERLIN.

NEWS *of the* CHRISTIAN WORLD

Friends Launch European Relief

Begin Work in Germany and Finland—Episcopal Union Sponsors Groups Opposing Proposed Merger

PHILADELPHIA, May 8.—"At this time of critical emergency and spreading famine in many parts of the world, material relief is a first necessity; nevertheless, the spiritual values of friendly interest and concern for the needy are even more important." So states Prof. Cornelius Kruse, on leave of absence from Wesleyan University's department of philosophy to serve as foreign service secretary of the American Friends Service Committee. Arrangements have been completed for the first shipment of Friends relief supplies to Germany. Quakers will now be permitted to do such relief work in the French zone of Germany as they do in the American zone. They are sending $50,000 to Geneva to purchase milk, bacon, cod liver oil, medicine and blankets for distribution to 60,000 refugee children in the provinces of Brandenburg and Mecklenburg in the Russian zone. They are planning to set up summer work camps in Finnish Lapland and in Finmark (northern Norway). A Quaker appeal for relief funds for central Europe, especially for Germany, has appeared in newspapers in New York, Philadelphia, Baltimore, Washington, Atlanta, Chicago, Des Moines, Denver, Kansas City, San Francisco, Los Angeles and Seattle. Stephen G. Cary of Germantown has been named by the A.F.S.C. a roving commissioner for Europe.

* * *

Add to Junior Work Camps

The American Friends Service Committee will increase the number of its summer junior work camps and broaden its cooperation with other groups. Seven such camps are planned: two distinctly Quaker ones, at Penn-Craft and on a New Jersey farm; two with the Evangelical and Reformed Church at Paoli, Pa., and Darinton, Mich.; two in Kentucky with the University of Chicago laboratory high school (one of these is also sponsored by the Disciples of Christ); and one at Holly Ridge, Conn., with Associated Junior Work Camps. The Quakers are also promoting a program of voluntary service for young men of the 18-year age level at Ixmiquilpan in the state of Hidalgo, Mexico; at the Flanner House work camp in Indianapolis; and in transport shipments from the voluntary agencies to Germany.

* * *

Brethren Seek 'Cowboys'

The Brethren Service Committee is soliciting young men, 16 years of age and older, to serve during the summer vacation months as livestock attendants in its shipping program for European relief. The round trip to Greece, Italy, France or northern Europe will take five to eight weeks. No work is done on the return trip. Upon disembarkment, workers will be paid $150. Inquiries may be directed to Ben G. Bushong, Brethren Relief Center, New Windsor, Md., or to the American Friends Service Committee, 20 S. 12th St., Philadelphia 7.

* * *

Episcopal Groups Oppose Merger

Led by William P. S. Lander of Rosemont, Pa., general secretary, the American Church Union of the Protestant Episcopal Church has convened priests' conventions at Philadelphia, Boston, Chicago, Denver, Dallas, Los Angeles and San Francisco to promote opposition to liberalization of the church's divorce canon and to the proposed unification with the Presbyterian Church, U. S. A., and to uphold "the maintenance and defense of catholic principles." The union insists on regeneration in baptism, episcopal confirmation, private confession and an absolving priesthood, a sacrificing priesthood in the Eucharist, marriage as a sacrament with "grace sufficient for a lifelong contract," three orders in the ministry and holy unction for disease and death. It condemns recent appeals for unity with the Presbyterians as "vociferous, irrelevant and degrading to both communions."

* * *

And So Forth

After a split of 119 years, the Arch Street and Race Street Friends meetings have approved a united Philadelphia general meeting. James F. Walker and Frederick A. McCord are co-chairmen of a planning committee for the fall meeting, which, however, will have no legislative power except as authorized by the yearly meetings.

George Emerson Barnes of the Overbrook Presbyterian Church has been named president of the newly organized Philadelphia council of churches.

American University at Cairo, which has its business headquarters in this city, has announced the decoration of former Dean Robert S. McClenathan with the Order of Ismail by King Farouk of Egypt as a sign of the king's interest in this "bridge of understanding between America and the Near East."

The *Presbyterian*, 115-year-old weekly, has been reorganized with Jarvis Morris as editor, Stewart M. Robinson as secretary and President John A. Mackay of Princeton Theological Seminary as chairman of the editorial committee.

The Philadelphia annual conference of the Methodist Church is the first in the denomination to have all its districts pay beyond their quotas in the Crusade for Christ fund.

"They Need You," a project to establish understanding between American and European youth, has been organized here at 21 S. 12th St., with Rebecca S. Wolther as executive secretary.

CHARLES DANIEL BRODHEAD.

Mount Holyoke Students Ask Rationing

By unanimous vote, the student body of Mount Holyoke College recently adopted a resolution asking the government to adopt more drastic measures to obtain food savings, including reinstitution of rationing.

Gandhi Deplores Image in Temple

Rebukes Those Who Encourage Worship of His Likeness and Set as Goal Ritual Rather than Action

TIRUVALLA, INDIA, April 1.—Mohandas Gandhi has written an article condemning the installation of an image of himself in a new temple named for him. The image, according to newspaper reports, was installed in accordance with orthodox Hindu rites in a village in north India. The reports indicate that spinning and recitation of passages from the Gita as translated into Hindu by Gandhi form part of the daily ritual, and that villagers are constantly streaming into the temple to offer obeisance to the mahatma's image. In the article Mr. Gandhi calls the practice a gross form of idolatry. "The person who erected the temple," he writes, "has wasted his resources by misusing them. The villagers who are drawn there are misled, and I am being insulted in that the whole of my life has been caricatured in that temple."

* * *

Says One Worships By Doing

Continuing his dissertation, Mr. Gandhi says that the whole meaning he has given to worship is being distorted by the obeisance offered his image in the temple. "Worship of the *charka* [spinning wheel]," he says, "lies in plying it for a living or as a sacrifice for ushering in *swaraj* [home rule]. Gita is worshiped not by parrot-like recitation but by following its teaching. A man is worshiped only to the extent that he is followed not in his weakness but in his strength. Hinduism is degraded when it is brought down to the level of the worship of the image of a living being. . . . As a matter of fact, God alone knows a man's heart. Hence the safest thing is not to worship any person, living or dead, but to worship perfection which resides only in God and is known as truth. It would be a welcome relief if the owner of the temple removed the image and converted the building into a spinning center where the poor could card and spin for wages and others for sacrifice. . . . This will be the teaching of the Gita in action and true worship of it and of me."

* * *

Indians Condemn South African Bill

Much resentment has been aroused in India by the Asiatic land tenure and Indian representation bill which Prime Minister Smuts is determined to have passed in the Union Assembly of South Africa. The purpose of this bill is to restrict Indians in South Africa to certain areas—the less healthy parts of Natal and the Transvaal—and to forbid them to acquire property outside those areas. Even in the restricted areas the Indians are to have no local self-government, although they will pay taxes. The only concession to be offered them is permission to elect three white South Africans to represent their interests in the

Union Assembly. Concerning this proposed legislation, Mr. Gandhi writes: "The course of events has raised the question of the policy of South African whites. Unseen, it holds the seeds of a world war. The threatened land and franchise bill, although superficially it affects [only] the Indians of Natal and Transvaal, is in effect a challenge to Asia and by implication to the Negro races also. India in her present exalted mood can view it in no other way."

* * *

Cabinet Mission States Aims

Statements made by members of the British mission at present in India are being taken to indicate that the Labor cabinet is determined not to let the Moslem League wreck its plans for giving independence to India. The statement made soon after his arrival by Lord Pethwick-Lawrence, secretary of state for India and a member of the mission, has made a favorable impression on India's leaders of public opinion. "While the Congress party is representative of larger numbers," he said, "it would not be right to regard the Moslem League as merely a minority political party. It is in fact the majority representative of the great Moslem community." Prime Minister Attlee's speech explaining to Parliament the reason for sending the mission to India echoed this sentiment. "We are mindful of the rights of minorities," he said, "and the minorities should be able to live free from fear. On the other hand, we cannot allow a minority to place their veto on the advance of the majority." Indian leaders are encouraged by a further statement by Lord Pethwick-Lawrence: "Our intention is to transfer responsibility from us to Indians, and we hope that as a result of our negotiations the way will be open for that purpose."

* * *

And So Forth

For the past year Moslems of the Indian state of Hyderabad have been agitated over the report that a mosque formerly located on the site of the British Methodist mission's leprosy hospital in Ditchpolli was demolished when additions were made to the hospital. Recently while a conference on the rebuilding of the mosque was being held in the residence of the president of Hyderabad's executive council (who, like the ruler of the state, is a Moslem), a mob of aroused Moslems armed with sticks and swords attacked and set fire to the house. The council president, the British police chief of Hyderabad and A. F. Whittaker, head of the mission, were slightly injured.

Fifteen Swedish and Danish missionaries arrived in Madras March 29. They had come direct from Sweden in the plane recently acquired by the Scandinavian missionary societies.

P. Oomman Philip.

Bethany College Presents 182nd 'Messiah'

On Palm Sunday Handel's *Messiah* was presented for the 182nd time by the Bethany College oratorio society during the Lindsborg, Kan., Lutheran college's 65th music festival. In the history of the festival, more than 10,000 persons have been members of the chorus, which numbers 500 persons at each performance.

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Show Protestant Youth Neglected

New York Survey Reveals Only 24.8 Per Cent of Those in City Are Reached by the Churches

NEW YORK, May 13.—Creation within the Protestant council of New York city of a youth department to stimulate local churches to greater efforts in their work with young people is recommended by a special committee which has been making a "youth survey" here during the past eight months. The report of the committee, issued last week, reveals that only 85,000 of the city's 341,800 non-Jewish and non-Catholic youth 12 to 14 years old are being reached through churches. In the high school group, only 12.2 per cent of Protestant youth are being reached by Boy Scouts, "Y's," Camp Fire girls or church federation agencies. The committee estimates that not more than 20 to 25 per cent of Protestant young people of college age are touched by any religious agency. Of a total of 1,648,500 youth in the city, 29.5 per cent are Jewish, 49.7 per cent Catholic and 20.8 per cent Protestant. Of 25,575 high school youth in the Boy Scout and Camp Fire girl movements, only 4,862 are Protestant; of 15,214 in the same age group served by the "Y's," only 5,770 are Protestant. The committee, of which Norris L. Tibbetts, associate pastor of Riverside Church, is chairman and Robert W. Searle adviser, urges that the proposed youth department in the council help develop area or district programs, and seek to promote better working relationships between the schools and Protestant groups active in the schools.

* * *

Call Day of Mourning If Draft Law Passes

The executive committee of the Fellowship of Reconciliation last week voted to urge observance of a day of mourning if President Truman should sign a draft extension bill. It also suggested that on the Sunday following such signing, ministers offer special prayers for international disarmament and abolition of conscription. The fellowship believes that "we must continue and even intensify our opposition to draft extension and work and witness against this evil even if a bill should be passed and signed by the President." In other resolutions the fellowship approved the decision to admit 100,000 Jews into Palestine, favored the prompt admission into the United States of the full number of immigrants permitted under existing laws, and urged that Congress amend immigration laws so as to remove all national and racial discrimination in applying quota provisions.

* * *

Set Up New Welfare Assembly

A new National Social Welfare Assembly was organized here last week to coordinate national planning among 39 private and government agencies. Charles P. Taft of Cincinnati was elected president. In his acceptance speech, Mr. Taft declared that the new organization's chief goal should be the mitigation of the "evils" of the present American economic system. Two such evils, he said, are the failure of private enterprise to provide decent housing for a mass market and the failure of the government to deal with "normal unemployment."

* * *

Declining Investments Cut Social Work

The report issued last week by the Russell Sage Foundation on the activities of 505 social welfare foundations indicates that the steady decline in yield on investments during the past 25 years has caused severe curtailment of their work. Yields dropped from 5.2 per cent in 1922-23 to 2.7 per cent in 1942-43. The foundations mentioned in the report have assets of $1,818,000,000, and are spending $72,000,000 a year in direct operations and grants in the field of social welfare.

* * *

Churches Observe Anniversaries

There have been noteworthy celebrations of church anniversaries in the area recently. Trinity Episcopal observed the 100th anniversary of its building at the head of Wall street and the 249th of its founding by royal charter. The Collegiate Reformed Protestant Dutch Church, comprising five parishes in New York, celebrated the 250th anniversary of the granting of its charter by King William III. During the ceremonies, the original charter was displayed. As part of the service, the yearly payment of 12 shillings to the British crown, as stipulated in the charter, was made. First Presbyterian Church, Brooklyn, has just observed its 100th anniversary.

* * *

Ku Klux Klan Raises Head

The Ku Klux Klan is being heard from again in New York city. A threatening letter written on Klan stationery was received recently by Dorothy Langston, secretary of the New York committee for justice in Freeport, an organization sponsoring a meeting to protest the killing of two Negroes by a policeman. Since March, N. L. Goldstein, state attorney general, has received seven letters complaining about renewed Klan intimidation of Negroes, Jews and labor unions in the metropolitan area.

* * *

And So Forth

Fellowship Day, April 29, was observed by the New York and Brooklyn councils of churchwomen. Women representing various denominations gathered at Riverside Church, New York, and at Plymouth Church, Brooklyn, for special meetings.

Sermons critical of the report of the Joint Anglo-American Committee of Inquiry on Palestine were preached on May 4 in many Jewish synagogues.

T. Christie Innes, general secretary of the American Tract Society, is in London to attend the national conference on evangelism being held there. Conrad R. Baehr of the Pocket Testament League is to go to China shortly to help in the distribution of Testaments.

Andrew Magill was given a testimonial dinner last week on his retirement after 34 years as pastor of First Presbyterian Church, Jamaica. He is being succeeded by Donald W. Ruth.

J. HENRY CARPENTER.

Ask New School Board in Chicago

Church Federation Urges Non-Political Body—Episcopalians Discuss Their Marriage Canon, Church Unity

CHICAGO, May 13.—The Protestant churches of Chicago have spoken out in plain terms against the Kelly machine's exploitation of the public schools. This week the Chicago church federation's committee on the schools called for the resignation of the present school board and its replacement by a capable, competent, non-partisan and non-political body. It also called upon the citizens of this community to take the present general disturbance of the public mind on this question as a time to make clear their determination that Chicago schools shall be restored to their former standards. The committee suggests that Mayor Kelly's pet project, "I am an American Day," which comes on May 19, be observed by all the churches in the city to arouse Protestants about the state of the public schools.

* * *

Episcopalians Prepare For Convention

Episcopalians of the Chicago area met here last week at the Church of the Advent to discuss the marriage canon and union with the Presbyterian Church, the two major questions which are to come before the National Convention of the denomination next September. This was one of seven such regional conferences being held throughout the country. Donald H. Wattley, rector of Grace Church, New Orleans, presented the report on marriage. He argued that the instruction of Jesus—"Whosoever shall put away his wife and shall marry another committeth adultery"—should stand. This interpretation would change the canon, adopted in 1868, which permits Episcopal clergy to officiate at remarriage of the innocent party in a divorce case. Mr. Wattley vigorously rejected the proposal for setting up diocesan marital courts on the ground that establishing such courts would authorize in the name of Christ action not authorized by him and would confer upon bishops a power of dispensation not granted by Christ.

* * *

Discuss Unity with Presbyterians

On church unity, Harold Holt, rector of Grace Church, Oak Park, Ill., observed that the present discussion of union with Presbyterians revives the same controversy that prevailed in the 17th century in England. "No progress in converting each other," he said, "has been made in 300 years." He pointed out that the episcopacy has served the Anglican Church well, that it is a "divine institution." The Presbyterians don't like the idea of the episcopacy, he said, but will put up with it if it is reduced to a point at which it no longer is significant. Hewitt Vinnedge, professor of New Testament literature at Nashotah House in Wisconsin and literary editor of *Living Age*, declared that the real bar to unity with the presbyterial churches lies not in orders but

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in sacraments. "We cannot," he said, "effect organization with any body of Christians which does not have a like recognition of the seven sacraments, or is not willing to yield a like recognition and to accept a ministry competent to offer such ministrations to anyone desirous of receiving them. . . . While we await sacramental unity, it is our duty and obligation to work together in Christian brotherhood within and without such organizations as the Federal Council and the World Council."

* * *

Deplores American-French Misunderstandings

Thomas R. Palfrey, professor of romance languages at Northwestern University and formerly chief of civil affairs in France, took the lid off mutual misunderstandings and recriminations between the American and French peoples when he addressed the Association of Modern Language Teachers meeting here May 4. American soldiers, he said, came into a weary France suffering from a collective inferiority complex. They responded by expressing contempt for the country as disorganized, corrupt and unfriendly. The French people reacted by revulsion at American drunkenness, lack of respect for women, black-market activities and waste of food and equipment. They were bitter at the loudly expressed preference of American soldiers for the German people. Mr. Palfrey appealed for greater understanding of the French people and for the offer of material help, which, he said, alone will be able to bridge the present vast chasm of misunderstanding.

* * *

And So Forth

Herbert Farmer, professor of systematic theology in Westminster College, Cambridge, England, and David A. MacLennan, pastor of Trinity Eaton Memorial Church, Toronto, will head a distinguished list of lecturers and instructors on the program of the 17th annual summer conference for pastors at McCormick Theological Seminary July 20-Aug. 3.

The 20th anniversary of the pastorate of William Clyde Howard at Second Presbyterian Church here was celebrated May 5. This church, located at 20th street and Michigan avenue in an area from which the constituency has long since moved away, has a congregation of 1,200 members. In its 108 years, it has had only eight pastors. Dr. Howard, who came to the church from First Church, Oklahoma City, during his pastorate here has served as moderator of the Chicago presbytery and of the Illinois synod, and has been a trustee of Presbyterian hospital and president of the city's Kiwanis club.

A "life begins" evangelistic service is being held by fundamentalist and Bible church groups at the Chicago Arena through June 2. Leaders are Bob Jones, Sr., Paul W. Rood and John R. Rice. Local Youth for Christ groups are cooperating in the Saturday evening services.

CHARLES L. VENABLE.

Present Religious Program In Television

The first television performance of a religious program in the Chicago area was presented by young people of First Presbyterian Church, Evanston, on Easter Sunday.

Evangelicals Ask Recall of Taylor

In Fourth Annual Convention, Urge an End to Vatican Embassy, Hear of Great Increase in Membership

MINNEAPOLIS, May 3.—Immediate recall of the President's personal representative to the Vatican was demanded by the National Association of Evangelicals, which has just concluded its fourth annual convention here. In a bluntly worded resolution, the N.A.E. delegates advised President Truman that his reappointment of Myron C. Taylor as private envoy to the pope "is already beginning to fan the flames of intolerance and bigotry and will inevitably result in the introduction of the religious issue into American politics." The resolution "urgently" requested the President to "terminate forthwith this intolerable un-American relationship."

* * *

Ask National Day Of Prayer

In another action, the N.A.E. delegates voted to commend President Truman "for his expressed desire for divine wisdom and for God's blessing" and asked him to designate a day of national repentance and prayer. Other resolutions petitioned Congress to prohibit liquor advertising, protested the burning of unpackaged Bibles by United States army decommissioning forces in abandoned military stations, and urged railroads and bus lines to enforce no-smoking rules on trains and buses. There were slightly over 400 registered delegates at the convention; the number of voting delegates, however, was much less. It was announced that as a result of convention action in approving the affiliation of 20 denominations now in the National Holiness Association and a large number of individual churches (mostly Baptist), the N.A.E. now embraces 1,400,000 persons. A budget of $148,000, twice the previous amount, was adopted for the coming year.

* * *

Urges Appeal to Young Families

R. L. Decker, pastor of Temple (Southern) Baptist Church, Kansas City, Mo., for two years N.A.E. first vice-president, was elected president, succeeding Leslie R. Marston of Greenville, Ill., bishop of the Free Methodist Church. In his installation address, Dr. Decker appealed to the N.A.E. to formulate "a constructive social program which will harness the power of the Christian gospel to world needs on every front." He suggested that a great impact could be made on this country's spiritual life if 100,000 evangelical homes were thrown open to 100,000 young couples looking for housing and a "deliberate attempt made to win these families to Christ." He urged evangelicals to be alert to the opportunities in frequency modulation broadcasting and television and to study the possibility of training youth for diplomatic service.

* * *

Would Give Evangelicals More Radio Time

The N.A.E. convention was preceded by meetings of five affiliate groups. The National Religious Broadcasters adopted a statement in which they sought to clear up "an understandable misconception" existing among the Federal Communications Commission, radio network executives and the managers of local radio stations "as to the nature of modern Protestantism and its proper representation on the radio." One misconception, said the group, is that American Protestantism is one unified body, whereas Protestants are divided into two classes: one believing in a "rationalistic approach to truth" and the other "Bible-believing Protestants." It claimed that the latter group has not been given time or representation on the radio in proportion to its numerical strength and demanded "equal rights and privileges." It also asked the radio industry "to make available without discrimination a reasonable amount of time for purchase by accredited broadcasters of religion on the same basis as afforded other interests."

* * *

Augustana Lutherans Support Liquor Control Plan

The Minnesota conference of the Lutheran Augustana Synod, which represents 117,082 Lutherans, voted at its 88th annual convention here to throw its strength behind a six-point liquor control program sought by the Minneapolis Council of Parent-Teacher Associations. Proposed in the program are state laws which would outlaw all advertising of intoxicating liquor within the state and which would declare 3.2 beer "intoxicating liquor." The conference rejected a proposal to give laymen more representation than clergy on the board of trustees of the conference-supported Gustavus Adolphus College at St. Peter; the present six-to-six ratio was retained. It also voted to attempt to raise $600,000 in April 1947 for the college's building program. A benevolence budget of $228,476 was adopted for the coming year.

* * *

Approve Merger with United Brethren

Delegates to the 79th annual session here of the Minnesota conference of the Evangelical Church unanimously approved the proposed merger of the Evangelical Church and the Church of the United Brethren in Christ. E. G. Moede, Paynesville, was elected a new district superintendent succeeding J. G. Heidinger of St. Paul. The conference approved plans to raise $38,000 for three educational institutions of the denomination.

* * *

And So Forth

Two representatives from industry and two from labor discussed the question, "Should labor have a voice in management?" at a recent meeting of the Twin Cities' association of Congregational Churches. A report given during the meeting showed that Minnesota Congregational churches gained in total Sunday school enrollment in 1945 for the first time in 25 years.

James Lewis Morrill became the eighth president of the University of Minnesota at formal inaugural ceremonies attended by more than 300 educators from throughout the country. Dr. Morrill, former president of the University of Wyoming and vice-president of Ohio State University, pledged that research will be expanded by the university far beyond its present frontiers.

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Bishop G. Bromley Oxnam, president of the Federal Council of Churches, was among the inaugural speakers.

Joseph Simonson, pastor of Christ Lutheran Church, St. Paul, has been appointed chairman of a youth advisory committee named by Gov. Edward J. Thye.

George H. Cary, pastor of Bryn Mawr Church here, has been elected moderator of the Minneapolis presbytery, succeeding Arnold H. Lowe, pastor of Westminster Church.

A. W. Jorgenson of Hanley Falls has been elected president of the pastoral conference of the Southern Minnesota district of the Norwegian Lutheran Church of America.

WILLMAR L. THORKELSON.

Local Church to Raise $2,000 for Food

The Methodist Church in Wooster, Ohio, has launched a campaign to raise $2,000 during May for the relief of starving peoples abroad. Members are pledged to share all meals with an "unseen guest" and to set aside one day's pay as a contribution to the campaign. One member of the church has offered to give to the relief fund 10 per cent of what the rest of the congregation gives up to $2,000.

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File 43-A, 156 Fifth Avenue, New York 10, N. Y.

'Times' Sounds Religious Note

London Newspaper Urges Disillusioned to Consider Gospel—Opposition Is Disappointed at Weak Support

LONDON, April 30.—In the midst of its comments on the news of the day the London *Times* of April 18 printed an editorial which was a moving appeal to this "disillusioned" generation to think on the gospel. Entitled "Easter after War," it said in part: "How if a man were to hear again that he who hung on the cross on the first Good Friday was not simply a man but the Son of God in human form? How if he were to hear that with the resurrection of Christ on the first Easter Day the full freedom of the human soul was finally attained, and that to a believer who accepts Good Friday and Easter Day in a spirit of true faith and penitence there is made available a source of spiritual strength which, however often he may fall, will raise him up again and that will finally in the depths of eternity bring him to that perfection which was in the beginning designed for him? That is the core of the Christian faith." It is customary to hear public speakers or writers speak respectfully of the Christian faith without committing themselves to full acceptance of it. The distinct mark of this appeal in the *Times* is its directness and its urgency.

* * *

Public Slow to Oppose Nationalization

The opposition in Parliament is said by its critics to be testing the defenses of the government in order to discover where it can best make its chief assaults. Its members are also said to be disappointed in the slowness of the public to join in defending individual enterprise in coal, building and other interests threatened by nationalization. Last week it seemed as if iron and steel were to be chosen as the chief battleground. There was a scene, which came about through the failure of the opposition to confine itself at question time to questions. The speaker had to enforce the rule against such tactics, and now the debate on iron and steel must wait. It will soon be seen whether the country will respond to the opposition's battle cries. Mr. Attlee has declared that the government intends to go straight ahead on the program required of it by the people who elected it. One thing is certain: the ordinary voter today will not become excited by any academic theory of nationalization, either for or against. He wants evidence that things have not gone well with the industries under the old plan of control and a reasonable assurance that nationalization or some other kind of public planning will remedy them.

* * *

England Plans to Save Wheat

The latest news is that the government will shortly announce the measures to be taken for economizing in wheat consumption. We were heartened to hear the broadcast from America by President Truman, Mr. Hoover, Mr. Anderson and Mr. La Guardia. And Canada and New Zealand

have indicated that they too realize that practical measures must be taken to meet the tragedy of starvation. People here criticize most often the constant delay, and the insistence on nice calculations when the business demands haste. The time has certainly come to omit every consideration but human need. It is welcome news for us that the United States and Canada will replace the 200,000 tons of wheat which Great Britain proposes to divert at once from her stocks to countries where the need is great. Our people seem ready to bear the utmost they may be called upon to bear in order to save the world from a tragedy as threatening to human life as another war would be.

* * *

Propose Center for African Students

On the day the dean of Westminster died (April 28), there appeared in the newspapers an appeal signed by him and other church leaders on behalf of African students in London. Those students are marked for responsible positions in their own countries; the impressions they gain here depend not only on the way they are treated by the colonial and other government offices, but upon the welcome given them by the community as a whole. "For this reason," the appeal reads, "we invite assistance in raising a sum of £50,000 for an extension of facilities such as those provided by the West African students' union, and for furthering the welfare of African students in other ways. We hope also to realize what is the express wish of the Africans: that there should be attached to this African center a fellow countryman of our own with African experience, who shall at the same time fulfill some of the functions of a college chaplain and serve as a link between the Africans and ourselves, helping each other to know and to understand the other better." This was a purpose to which the dean of Westminster had given much thought and service during his short but valued ministry at the abbey. EDWARD SHILLITO.

Church Groups Protest Vatican Embassy

By unanimous vote, the Indiana conference of Congregational Christian Churches on May 9 adopted a resolution vigorously protesting the appointment of Myron C. Taylor as President Truman's representative at the Vatican with the rank of ambassador. Copies of the resolution, which reiterated the provisions of the Constitution which the appointment violates, were sent to President Truman, to Secretary of State Byrnes and to the Federal Council of Churches. A similar resolution protesting the appointment and calling for discontinuation of the American embassy at the Vatican unless it is authorized by Congress was adopted recently by the Litchfield, Colo., ministers' association and sent to President Truman.

To Try Bishop For Treason

The treason case against Roman Catholic Bishop Cesar M. Guerrero, ranking Philippine prelate who is accused of willful collaboration with the Japanese, will be tried in Manila some time in June, Religious News Service reports.

Yale Expands Its Religion Courses

New Department to Provide Study for Both Graduate and Undergraduate Students—Enrollment Soars

NEW HAVEN, May 6.—President Charles Seymour of Yale University announced today the creation of a new department of religion which will embrace studies at the undergraduate as well as the graduate level. John C. Schroeder, master of Calhoun College and professor of religion, will serve as department chairman and director of undergraduate studies. Kenneth S. Latourette, professor of missions and Oriental history, will serve as director of the graduate studies. In this new program the courses will be correlated as a university department through which the teaching of courses in religion will be greatly expanded to provide undergraduates majoring in the field with breadth of background as well as intensive training.

* * *

Program Will Appeal To Veterans

It is planned to have this program go into effect in the fall, when Yale's enrollment will be more than half again its prewar average. More than half the students will be veterans. In commenting on the creation of the new department, President Seymour stated that it is the result of extensive study not only by faculty committees from the college and the graduate and professional schools, but also by the university corporation. "The university," he stated, "has always recognized the role of religion as central to its life and history. The war has only made more apparent its place in world thought and culture. The young men who through their service in the armed forces saw the impact of religion upon varying traditions and cultures expect the college to help them understand and interpret their profound spiritual experience. It is our hope, in creating this department, that these young men who think so deeply about the future of the nation and the world may, through their knowledge of the religious tradition, see its power in the creation of a civilization illumined and strengthened by its insights."

* * *

State Assembly Opens Special Session

The special session of the Connecticut general assembly long sought by organized labor and other forces will open Tuesday in Hartford. However, the original proposal for a special session to pass legislation authorizing municipalities to participate in the veterans' emergency housing program of the national government and to legislate wage increases for state employees has ballooned into an agenda which threatens a bitter session and involves the expenditure of over $10,000,000. Among these proposals is $5,500,000 for veterans' housing.

* * *

Ministers Learn About Radio

A radio workshop under the combined auspices of the radio committees of the

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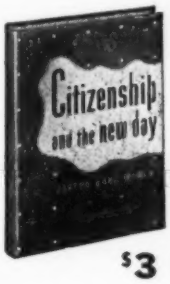

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New Haven council of churches and the Federal Council of Churches was held in the studios of WNHC here April 29. The program was designed to instruct religious leaders in intelligent use of the radio for religious purposes. Frank C. Goodman of the Federal Council spoke on "How to Produce Your Broadcasts and Why," Prof. Ernest W. Muehl of the Yale divinity faculty on "The Use of the Voice in Radio," and Oscar Katz of C.B.S. on "Showmanship in Radio." About 50 ministers and other religious leaders were present.

* * *

And So Forth

Marion J. Creeger, who until recently was executive secretary of the commission for camp and defense communities of the Federal Council of Churches, has been named by Bishop G. Bromley Oxnam to serve as superintendent of the New Haven district of the New York East Methodist conference.

"Can Russia and the United States live together in peace in today's world?" was discussed last Monday evening at the Summerfield Methodist Church by Jerome Davis, recently returned from Russia. The address was given at a dinner meeting under the auspices of the peace committee and the social relations committee of the New York East conference of the Methodist Church. Dr. Davis declared that the people of both countries deeply desire peace. In understanding a people, he said, we must look at trends, and the trend in Russia is toward more democracy; on the village level there is almost complete freedom. He spoke of the fear in Russia because of our encirclement of Russia with air bases, and said that it is important to develop a world in which the threat to Russia subsides.

E. RALPH WIBORG.

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Liquor Control on Ballot

Washington to Vote on Two Measures —Radio Program a Success

SEATTLE, May 13.—Two proposals for changing the liquor laws will be on the ballot at the coming election. The Washington Temperance Association, which is now doing the work once done here by the Anti-Saloon League, has proposed an initiative under which all intoxicating liquors will be sold by the bottle and none may be consumed on the premises of the place of sale. This would do away with all taverns. But another initiative would permit, in addition to the present consumption of beer and light wines on the premises of the place of sale, consumption of all liquors. If this should be adopted it would practically end the usefulness of the state liquor stores operated by the state liquor board.

* * *

Sunday School Radio Program Attracts

Last summer the United Churches (First Presbyterian and First Congregational) of Olympia decided to produce a simulated radio program as a means of maintaining interest in the Sunday school during an ordinarily slack season. The initial program, written by Mrs. Dwight C. Smith, wife of the pastor of the church, was such a success that the Olympia radio station KGY offered the Sunday school sustaining time over the air. As a regular Sunday morning feature at 10:15 it proved popular enough so that enrollment in the school doubled, and at the end of the summer the station offered the same sustaining time for the winter months.

* * *

Broadcasts Follow Simple Pattern

Each Sunday a different department of the Olympia Sunday school has charge of this unusually successful radio program. When there is a fifth Sunday in a month, the United Fellowship of High School Students takes over. The broadcast covers what the particular department has been studying on the preceding Sundays. Thus the junior high group has given a series on missionary personalities, the senior high group one on "Heroes of Protestantism." The junior group has presented the growth of the church from apostolic times to the present. Subject matter is non-controversial, interdenominational and interfaith. When references are made to other faiths, the script is carefully checked with representatives of such faiths. Mrs. Smith remains in charge of both script-writing and dramatic presentation.

BERT G. MITCHELL.

Brethren Farmers Give 15 Per Cent to Needy

Members of the Church of the Brethren are being asked to set aside 15 per cent of their total farm produce this year as a donation to the world's needy.

FREE PAMPHLETS ON RELIGION AND THE SOCIAL PROBLEM

Reprint of review article by Prof. J. C. Rylaarsdam, of the University of Chicago, about *The Bible Is Human*, published in the Journal of Religion, together with comments by the author of the book. Also pamphlets replying to Professors H. G. May and C. T. Craig, of Oberlin Divinity School. Also reprint of article in the American Journal of Economics and Sociology, entitled "Can Britain's Labor Government Succeed?"

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Accept Evacuees' Return to Oregon

Predicted Opposition to the Japanese-Americans Fails to Appear—Joint Ministry to Projects Goes on

PORTLAND, ORE., May 6.—In this state, in which a year ago it was freely asserted that Japanese-Americans could never safely make their homes again, returnees are being generally accepted. So far there has been no violence against them, and attempts to boycott their farm produce have largely disappeared. A number of returnees are re-established in business, and young people are back in schools and colleges. However, nearly all these people have experienced serious losses, with their businesses and jobs gone and their savings exhausted. In an area where before the evacuation no Japanese was on relief, five per cent of returnees are now on relief rolls. The older people and those who have suffered greatest losses are bitter about their treatment, but younger nisei are rising to meet the situation in fine spirit. An observer recently declared that the greatest problem to be overcome by returnees is the inferiority complex engendered by not being wanted.

* * *

Students Consider Stake In Atomic Age

"The Student's Stake in the Atomic Age" was the theme of a congress held on Reed College campus in April by delegates representing 33,000 students in 33 colleges of the Pacific northwest. Concepts of world peace, creation of an organization to promote it, and the control of atomic energy engaged the thinking of the group. Leaders included Carl Van Doren, William Fielding Ogburn and Philip Morrison, young scientist who assisted in the development of the atomic bomb. Great seriousness marked the discussions, and findings revealed convictions in line with the pronouncements made during recent months by American church leaders.

* * *

Ministry to Housing Projects Continues

Federal housing projects in Portland still have a population of 42,000. Built to care for war industry workers and destined for demolition when the war ended, the projects remain to house veterans and their families and the city's general population overflow. The united church ministry established to serve the emergency war population has not abated. At the present time 25 professional workers, including 16 ministers, are in the field. Weekday schools for religious training are reaching 1,000 children. In one housing unit an interracial church is served by a Negro and a white pastor, each preaching weekly to a mixed congregation. Twelve denominations are cooperating in financing the project, which operates as a department of the Portland council of churches.

* * *

And So Forth

The Portland council of churches has called as its executive secretary Francis T. Cooke, until recently a navy chaplain and formerly pastor of First Congregational Church, Bristol, Conn. Mr. Cooke succeeds I. George Nace, who is now general secretary of the Board of National Missions of the Evangelical and Reformed Church.

Thompson L. Shannon, for seven years minister of the First Christian Church here, has joined the faculty of the Pacific School of Religion, Berkeley, Calif. Mr. Shannon, who recently was honored as the city's "first junior citizen," will also serve as minister of the First Christian Church, Oakland, Calif.

Portland churches report the largest Easter attendance on record. The dawn service drew 6,000 persons. Noonday theater services during Holy Week were addressed by Howard Thurman, co-pastor of the Church of All Peoples, San Francisco.

The Oregon council of churches, heretofore linked with the Portland council in leadership and offices, has voted to expand its organization and activities and to secure a full-time executive. A budget of $10,000 will care for the first year's work.

RAYMOND B. WALKER.

Check on Institutions

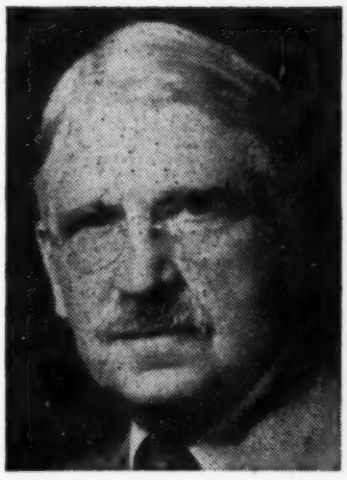
Rhode Island Churches Ask that State Prison and Hospitals Be Examined

PROVIDENCE, R. I., May 6.—A drive to secure impartial investigation of conditions at the state prison and the state's mental institutions was approved here yesterday at the annual meeting of the Rhode Island council of churches. A resolution called for an out-of-state penologist to investigate conditions, supplementing the work of a three-man committee already appointed. It condemned strongly conditions prevailing among inmates of the mental hospitals. Other resolutions adopted favored establishment of a hospital in Russia as an act of brotherhood and mercy; the use of all means to get food and clothing abroad to the needy, restoring rationing if necessary; and dividing the council's social welfare department by establishing a social action department. A proposal to ask President Truman to grant amnesty and restoration of civil rights to the more than 2,000 conscientious objectors now in federal prisons was approved in principle but sent to the executive committee for rephrasing. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, spoke at an ecumenical service, revealing the misery and want in European countries. Harold C. Metzner, pastor of Trinity Union Methodist Church, was elected president of the council for the coming year.

* * *

Would Train Ministers For Wider Fields

Addressing the Rhode Island ministers' union at a recent meeting, Dean Walter G. Muelder of Boston University's school of theology declared that some students now preparing for the ministry should be trained for specific work in the field of labor. He said that parishes today are requiring of their ministers more skills in religious education, pastoral counseling, community integration and social welfare. In order to meet this demand, theological schools have added to their curriculums courses to fit



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students for the new tasks. Dean Muelder pointed out that the church should provide leadership also in the field of management, which is becoming a more important factor in industry than ownership. Henry H. Schooley of the Church of the Mediator (Universalist) was elected president of the ministers' union for the coming year.

* * *

And So Forth

The state council of churches has established a collection center in the Stewart Street Baptist Church here where food and clothing for overseas relief may be collected to be sent to shipping points. A drive for contributions is to be conducted among all Rhode Island churches. The committee in charge of arrangements is headed by Arthur E. Wilson of Beneficent Church.

A stained glass window honoring chaplains who served in World War II has been installed in Sayles hall, student worship center at Brown University.

An institute to promote interest in vacation church schools was held recently under the auspices of the state council of churches.

Chepachet Union Church recently celebrated its 100th anniversary.

Walter B. Greene, pastor of the Woodlawn Baptist Church, Pawtucket, has retired after 51 years in the ministry.

RICHARD K. MORTON.

Urge Mobilization to Get Food to Hungry

The New Orleans ministerial union on May 7 sent a petition to President Truman urging him and Congress to employ all the agencies of the government to mobilize men and to assemble materials to meet the world food emergency. It asked that the wartime machinery of the army, navy and airforce be utilized to get the food to the countries where it is needed.

The Church Roll

Recent deaths: Warren Prince Landers, for 55 years a New England minister, pioneer in the Christian Endeavor movement, a secretary of the World's Sunday School Association and at one time editor of the *Congregationalist*, on April 28, in Boston. . . . F. Darcy Bone, editor of adult publications for the Board of Education of the Methodist Church, on May 5, in Nashville, Tenn., at the age of 46. . . . George E. White, for 43 years a missionary for the American Board of Foreign Missions in the Near East and for 20 of those years president of Anatolia College, in Claremont, Calif., on April 27. . . . William W. Leete, New England Congregational minister and lecturer, for five years editorial and field secretary of the Congregational Church Extension Board, on May 1, at the age of 91.

Clifford Ansgar Nelson of St. Paul has arrived in Geneva to join S. C. Michelfelder in European relief work for the American section of the Lutheran World Convention.

Mrs. Emma Clarissa Clement, 71-year-old widow of a bishop of the African Methodist Episcopal Zion Church, has been chosen the "American mother of 1946" by the Golden Rule Foundation. Among Mrs. Clement's seven children are President Rufus E. Clement of Atlanta College; Mrs. Clarence P. Jackson, executive secretary of the Women's Home and Foreign Missionary Society of the A.M.E. Zion Church; and James A. Clement, an army chaplain.

Robert M. Hopkins, president of the United Christian Missionary Society, has, Religious News Service reports, been appointed "ambassador" to Disciples congregations in Europe. He will work in cooperation with the World Council of Churches.

Members of the American delegation to the international conference on the problem of world order, to be attended in London Aug. 4-7 by some 75 world church leaders, are, according to Religious News Service: Walter W. Van Kirk, G. Bromley Oxnam, G. Ashton Oldham, Reinhold Niebuhr, James C. Baker, John R. Cunningham, O. Frederick Nolde and Georgia Harkness.

For Overseas Relief

The following contributions, which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for Relief in Asia, have been received:

G. G. Parkinson, Due West, S. C.	$ 14.00
Selma Churches, Selma, N. C.	22.84
St. Jacob's Church, Sunman, Ind.	22.60
Trinity Methodist Church, Terre Haute, Ind.	34.00
J. M. Dudley, Blacksburg, Va.	25.00
Orville Gryte, Chicago	25.00
Community Good Friday Service, Asheboro, N. C.	20.15
Ministerial Association, Ottumwa, Iowa	35.16
Margaret T. Wair, Pendleton, Ore.	20.00
Winnie E. Jump, Princeton, Minn.	15.00
Union Good Friday Service, Churches of Longmont, Colo.	100.00
First Presbyterian Church, Ottumwa, Iowa	338.41
Farmville, Va., Ministerial Association	235.60
Anonymous, Virginia, Minn.	5.00
Adams, Neb., Methodist Church	75.00
	$ 987.76
Previously acknowledged	$10,171.23

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Meet Me on Broadway (Col.) *Musical.* Temperamental producer loses job, wins success again when he puts on amateur show at swank country club. *Routine* song and dance numbers in a contrived plot, elaborately set. M, Y

The Spider Woman Strikes Back (Univ.) *Melodrama.* Weird happenings befall girl when she takes job in lonely house with woman feigning blindness. *Usual horror ingredients.* M

The Strange Mr. Gregory (Mono.) *Melodrama.* Magician puts self in "death trance" to implicate rival as murderer; returns as own "brother" to continue machinations. An *implausible* tale, but fairly well done. M

Strange Conquest (Univ.) *Drama.* Incredible things happen to medical science when doctors go into Sumatran jungles to fight strange fever. Misleading in picture of medical research, *unconvincing* as fiction. M, Y

Up Goes Maisie (MGM) George Murphy, Ann Sothern. *Comedy.* The ex-show girl whose good will leads her always into all manner of scrapes here rescues her inventor boss' helicopter from rivals bent on stealing it. Another in good natured series, as *entertaining* and unweighty as the others. M, Y

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